A MEMORIAL OF GOD'S JUDGMENTS, Spiritual and Temporal. OR SERMONS To call to Remembrance. First Preached and now Publiſhed for Publick Benefit.

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A Pſalm of *David* to bring to *Remembrance*. *Pſal.* 38. & 70. Title.

And thou ſhalt remember *all the way, which the Lord thy God hath led thee, theſe forty Years in the wilderneſs, to humble thee & to prove thee, to know what was in thine heart, whether thou wouldſt keep his Commandments or no.* Deut. 8. 2.

Veteris incommodi reminiſci. Cæſ.
Tempus illud reminiſcitur mœrens. Ovid.

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To the People of God, and to the Readers of the following Tract, Grace and Mercy by *Jesus Christ.*

Reader,

THese Sermons were preached, when God's Judgments were destroying these Nations, by Sword and Pestilence, to second the works of God with the word of God, for the saving edification of the punished. Now because we are apt to forget the Rods of

God, and his words, and our duty urged by them both, I have thought it might be profitable (at least) to some, to publish these Discourses, such as they be, and leave them to the blessing of God, and the good and candid acceptation of such, as shall please to peruse them The Sword and Pestilence were not strokes of God, which only concern'd the City of London, *but the whole three Nations, and therefore these Instructions are due and proper to all the People of God, and to any that have a heart to make use of them. Our Fathers went under five Miracles, saith One, through the Wilderness, the Cloud, the raining of daily Manna, the following of the Waters from the Rock* Horeb, *the continual newness of their Cloaths, and the untiredness of their Feet. The People of God in these Nations, have gone under many wonderful Providences, to that state of tranquility wherein now they are, this among them all is a standing one, that the Bush hath so long burned, and yet is not quite consumed, neither by Plague nor Sword, nor any other hard things done unto them.*

How

How the late Judgments were ushered in amongst us, with signs in the Heavens, in the Earth, and in the Seas, we cannot quite forget: Several blazing Stars in one Year's space, the like scarce not known, and other multiplyed Prodigies many ways; and how they are all gone off, with heightned security, and multiplied prodigious wickedness, may justly affect us much to consider, and affright us more to think, what worse things may quickly come upon us. Our lives during the late Judgments did hang in doubt from God and man, whether God would spare us from the Pestilence, or Man spare us from the Sword. The dread of the Sword was not small, when the Seas did roar, and the Rivers also at our Doors. The dread of the Plague was many Plagues; *I am sure the best Christians that felt it, will say, that spiritual stroke not to have been small, though their lives since (I fear) may more than say it to be so. The destroying Angel passed over few Houses, and some he swept clean, and no* Lord have mercy on us, *heard for so much*

be one. Other Houſes had ſome ſpared, but with Hezekia's *mark, a Plague ſoar on their Bodies, and a worſe upon their hearts, both which continue to this day. Under all this dreadful Diſcipline, what was done then and ſince, to ſhew repentance, reformation, thankfulneſs for ſuch great eſcapes, may well cauſe great and deep thoughts of heart. From* Adam *to* Moſes *were Twenty-Six Generations, and accordingly doth the Pſalmiſt praiſe God ſix and twenty times, according to the numeral letters of the word* Jehova, *who did all the wonders for that People, which are mentioned in that* 136 Pſalm. *And ſurely ſix and twenty times over, hath the Lord merited praiſes, and all worthy walking, at all our hands, high and low, for the many great things he hath done for us at Sea and Land, but I pray God we be not found ſix and twenty times worſe than then we were.*

Some remindings of God's great works amongſt us, by his word (I think all will grant) are therefore needful, and pitty it is but the word of God, ſhould

go

go freely forth over the Nations for such great ends, to preach over the punishments of God afresh unto us; If the punishments of God must repeat and preach themselves again, for want of the word, that will not be so pleasing, nor it may be, not so profitable for us. Many thousands were killed by the Sword and Pestilence, but few (I fear) made spiritually alive by either. The word, O the powerful preaching of the word of God; This, this kindly convinceth and converteth, yea and diverteth Sword and Pestilence, and Famine, with all other judgments, as all experience and divine History sheweth. What prosperous times for health and wealth, peace and plenty, were in Juda, *when they were zealous to promote the word and true worship of God! when we fall out with these, God, he falls on upon us with one judgment or other; If men do not believe this, they may feel it seven times more. Our nature is enmity to all good, some thing is treated of this and its cure, in this tract, which indeed is the cure of all evils; for whence come Wars and contentions?*

Come

Come they not from our unmortified lusts, which war in our corrupt hearts? Death, whether by Sword, or Pestilence, or any how, is no good friend to an ill life: some thing also is said of this, in this Tract, to make us remember our later end, to live and die well. In miseries of all sorts we need friends, mercy from Men, as well as mercy from God; some thing therefore is said in this Tract, to quicken to this, to be pitiful and tender hearted one to another. Clouds return after rain, and make more and greater storms; some thing is said of this too, and much more may be felt, if we do not repent.

GOD may sanctify Himself upon Us, because he is not sanctified in Us. And he may make us wandering Sons, because we still wander much from Him.

Kadesh Barnea *was so called, from a double punishment which was there inflicted. It was called* Kadesh, *because there the Lord sanctified himself upon the People, for their corporal and spiritual Whoredomes with the* Midianites: *And it was called* Barnea, *or the wandering Son, because there was the Decree made, for*

for their long wandering in the Wilderneſs. Pray God we be not called Kadeſh Barnea *too, for our making ſo little good uſe of former puniſhments. God's double puniſhments and troops of calamities, even all his waves may paſs over us juſtly: ſome thing of this alſo is ſaid, in the laſt part of this Tract; the Lord bleſs all to all that peruſe theſe things.*

The People of God loving one another fervently, profiting one another with their Gifts, Graces, Eſtates; being ſober, ſound in the faith, holy, heavenly; and about this glory a defence will make States and Nations bleſſed. Surely if we (the Lord's People) were but as zealous to uſe liberty and priviledge well, as we are to have it, it would come faſter than it doth. Let us look more into our ſelves, and more up to God, as the readieſt way to all good: Theſe are the thoughts, deſires, and prayers of Him, who is

Yours ever in the Lord.

N. L.

Rom. vii. xxiv.

O wretched Man that I am: Who shall deliver me from the body of this Death?

THe great weight of sin and misery, and the want of one to remove well both, is the cause of this dolefull complaint; *O wretched man that I am: Who shall deliver me from the body of this death? or from this body of death*; as it is put in the Margent: The weight of sin is groaned under, in this terme of my Text, *body*; which is a word of quantity, and means the corruption of our nature, to be a very extensive thing, that the whole state of man in all the powers of his Soul and Body, is depraved and vitiated, and made utterly unfit to serve God, and most fit to serve sin and

Nomen quantitatis.

Satan, with all Organs and Inſtruments within and without.

2. *Secondly*, This terme in my Text, *body*; is alſo *Nomen qualitatis*, a word of quality, that means the naturalneſs of this general pravity to us, it lay with us (as Mr. *Rutherford* ſaith) in our Mothers Womb, as Twins, as one body lieth with another; It took us faſt by the *heel in the Womb*, and we could never kick it off ſince.

3. And, *Thirdly*, For as much as there is this Epethite given to this Body, calling it a *Body of Death, and a Body of this Death*; it notes not only the weight of ſin, but alſo of miſery, death being here put to ſignifie guilt and puniſhment: Our depraved condition caſteth us under all guilt, and under all puniſhment, that is, actually under much miſery, and lyable every moment to all miſery in Soul and Body, in this World, and in the World to come; not only liable to death, as 'tis a diſſolution of Soul and Body, and all the ſickneſſes and diſeaſes which prepare unto it; but liable to *this death*, that is a ſeparation of both Soul and Body from God for ever.

Now, to deliver us from the Body of this death, a Body of corruption, which expoſeth us to ſuch a death as this: There no Man, nor Angel is able, no all the Angels, did they joyn to do us ſervice in this thing, to change our natures, to take off guilt, to rectifie the Image of God, which we have loſt;

loſt; they cannot ſtir this Body, as to any of theſe in the leaſt, nor any member of it; they are not able to remove one ſin, or ſatisfie for the guilt of it; nor draw one line, an eye, or an eye-brow, or one finger of the new man. This great weight of ſin and miſery, and this utter impotency of all created ſtrength to help out of it, maketh the Apoſtle to cry out thus: *O wretched man that I am: Who ſhall deliver me*, &c.

There be ſeveral things very profitable to be obſerved in theſe words; as, *Firſt*, this, *That every one is in a wretched and miſerable condition by nature*; Depraved in all powers of Soul and Body, and expoſed in both to the utmoſt diſpleaſure of God. *O wretched man that I am*, &c. He doth not mean himſelf alone, but ſpeaketh as perſonating the beſt of men, and ſo conſequently all men; for that he did thus complain of a corrupt ſtate, who was ſo holy; who elſe, but hath cauſe much more to complain? For this death which my Text, ſpeaketh of, hath paſſed over all Men, for as much as all Men have ſinned in *Adam*. And this Apoſtle which ſpeaketh but of himſelf in this caſe in my Text ſpeaketh generally elſewhere, *That by nature we are the Children of wrath, as well as others*, Eph. 2. 3. 1.

Secondly, This may be learned from theſe words, *That our ſtate by nature, is not a ſafe* 2.

ſtate to be reſted in. That our ſtate, as we come into this World, is not ſuch, as we ſhould be contented with, but a ſtate much to be complain'd of by the beſt, and much cryed out upon, and much ſtrugled under to be freed from. *O wretched man that I am: Who ſhall deliver me?* &c. Fleſh and blood cannot enter into the Kingdome of God. They which reſt in their ſtate, as they come into this World, and think that they attain to be moral and civil, juſt and righteous to men, and little or nothing complain of that which the Apoſtle doth here in my Text, *a Body of Death*, do not know their own danger.

3. *Thirdly*, We may here learn, *That the beſt are not ſo good as they ſhould be:* That the beſt in this World, are much burdened and much endangered, with natural corruption. The Apoſtle *Paul*, though regenerated, found much of the rebellion of an evil nature, of which he knew not how to get rid, carrying him Captive to what he would not, and ſo expoſing him continually to the diſpleaſure of God. *I know that in me, that is, in my Fleſh dwelleth no good thing, for to will is preſent with me, but how to perform that which is good, I finde not; for the good I would I do not, but the evil I would not that I do.* Corrupt nature, as it eaſily beſets us, ſo it as eaſily overcomes us, for any ſtrength that we have of our own: Such

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as ſo feelingly complain, as *Paul* here doth, will not eaſily be brought to drink in the Popiſh Doctrin of Perfection.

Fourthly, We may here learn, *That our ſtate in this World, at beſt, is but a wretched ſtate*; for, though a little grace be given unto us, it is ſo over-matched with a great body of ſin, that we rather undo, than do any thing that is good. Is it not a wretched ſtate to be ſo hampered with an ill Inmate Night and Day, that when one pulls one way, 'tother pulls ſtronger ſtill the wrong way. To ſee two Dogs coupled, a little one and a great one, What a woful condition is the little one in! how he is pulled and haled up and down this way and that way, not which way he would go, but which way the great one will go, or elſe he grins his teeth on the little one, and bites him and abuſeth him much; juſt ſo is the condition of the moſt regenerate in this World. And therefore he that is beſt, and hath beſt in this World, can ſay no better of it than he findes, and daily feels, that his condition is but a wretched condition; *O wretched man that I am*, &c. 4.

The Point which I would ſtand on, is this, *That we all ought to be deeply ſenſible of natural corruption*: Or, we all ought much to lay to heart our fallen ſtate by nature. The Apoſtle *Paul* was a holy Man, yet *Doct.*

very ſenſible of much unholineſs, a body of it, of which he was little other than the Soul, and this he groans and ſighs under; *O wretched man that I am*, &c. And, this written for our Example: Take another inſtance in this Apoſtle, as ſoon as converted. *And Saul aroſe from the Earth, and when his Eyes were opened he ſaw no man, but they led him by the Hand; and he was three Days without ſight, and did neither eat nor drink*, Act. 9. 9. Why did he neither eat nor drink for three Days? Doubtleſs he was in a deep ſenſe of his loſt condition, as one in the gall of bitterneſs, and bonds of iniquity, both by nature and practice: That his natural corruption was ſo great a weight upon him afterward, as we here ſee it was by my Text, it was much more heavy upon him at firſt view, when this bottomly gulf was firſt opened to this ſelf-conceited Phariſee, what I ſay is very likely, by the three Days horror and aſtoniſhment, wherein he lay ſtarving himſelf; Doubtleſs he thought himſelf as unworthy to eat or drink, ſo unworthy to live, as the poor Publican which ſmote his breaſt, and would not look up to Heaven, as not judging himſelf worthy to go upon the Earth. The eating of the Paſſ-over with ſower Herbs might point at this, for their coming out of *Egypt*, ſhadowed their coming out of ſpiritual bondage and miſery, in which they were: And ſo the miſeries of natural bon-

bondage by ſin, and our fall: and then their ſower Herbs, might well teach them, as to keep a ſenſe of their bodily ſlavery and miſery; ſo eſpecially to keep a deep ſenſe of their ſoul-ſlavery and miſery, and all the ſower things and conflicts of their inward condition. The poor Jaylor may be a further authority, for this Doctrine which I have obſerved: His eyes being ſome thing opened, to ſee what a wretched Man he was by his nature and practice, trembled, and would have made away himſelf, and came and fell at the Apoſtles Feet, with a great out-cry, *What muſt I do to be ſaved?* Act. 16. 30.

And whereas I make the Propoſition Univerſal, ſaying, *That we all ought to be deeply ſenſible of natural corruption.* I ground it upon my Text, and the Example that is given to follow, in ſuch an eminent Man as the Apoſtle *Paul* was: That the Apoſtle *Paul* was not exempted from natural corruption, nor from this duty of deep-laying it to heart, neither are others. But then the Queſtion will be, by what Rule the Apoſtle *Paul* did this, for he himſelf ſaith, that we ſhould follow him no otherwiſe, than as he followed *Chriſt*; By what Rule then did the Apoſtle thus lay to heart his fallen ſtate? And was his Rule univerſal, that is, for all the fallen Sons of *Adam*? For this, ſee, 1 *King.* 8. 38. When the Houſe, for communion between God and Man, was

made and consecrated, this is the great Law of fellowship and communion between God and Man, *That even every one should know the Plague of his heart.* Now, by the Plague of the heart, is meant, saith Interpreters, principally our fallen and corrupt state of Soul by nature, and then such particular special ebullitions thereof in act, to open scandal and provocation; And this one Law is for Jew and stranger: And by knowing this Plague of the heart, which every one was to do, means that they should be well acquainted with their natural corruption, and actual transgressions, and deeply bewail them, and truly, as having to do with an All-seeing and All-searching God, who searcheth the heart: so it follows, in the next words, *Vers.* 39. What Prayer or Supplication soever be made by any Man, or by all the People of *Israel*, *which shall know every Man the Plague of his own heart, and spread forth his hands towards this house, then hear thou in Heaven thy dwelling-place, and forgive, and do, and give to every one according to his ways, whose heart thou knowest, for thou, even thou knowest all the hearts of the Children of Men.* The New Testament concurreth to this, in as much as *John* the Baptist thus began the Gospel, by calling upon all to repent, and so *Christ* himself called upon all his hearers to repent, *Mat.* 4. 17. The other of *John* the Baptist, is, *Mat.* 3. 2. *From that time Jesus began to preach,*

preach, and to ſay, Repent, for the Kingdom of Heaven is at hand. This is the Power of God by the Word, to change your hearts, and to open the everlaſting Doors: By repenting, he means, what he ſaith further in his Sermon, *Mat.* 5. 3, 4, 5. Poor in ſpirit, mourning for ſin, attended with a deſire of relief, a hungering and thirſting for a better ſtate. That is, Repentance is, that ſinners be throughly convinced of their loſt condition by nature, and of their utter inability to make their own relief and eſcape, from the diſpleaſure of God due unto them by it, and therefore hunger and thirſt, that is, earneſtly deſire relief from God, in that way which he hath appointed in *Chriſt* through the Goſpel, for the Salvation of ſinners. Thus, and in this Path the Publican was taught to come, begging mercy for a ſinner. He ſmote his breaſt, as that where he felt the Plague lay, and ſaid, *God be merciful to me a ſinner.* I purpoſe to ſay no more, to prove the truth of the Point.

For the Explication of this Doctrin, theſe things may be ſaid, wherein the further confirmation of the Point will ariſe. *Firſt*, We ſhould be deeply ſenſible of natural corruption, in its being ſimply conſidered. *Behold, I was ſhapen in iniquity, and in ſin did my Mother conceive me*, Pſal. 51: 5. *David* had fallen into great actual tranſgreſſions, of Murther and Whoredom, and he, that he might 1.

might practice repentance, according to the rule thereof, took to heart how he came into the World; Behold, I am an old sinner so born, shaped in iniquity in the Womb, and out of this shape I cannot change my self, and therefore I complain to thee, O God, Do thou wash me throughly, and cleanse me throughly, that is, justifie and sanctifie me with the Blood and Spirit of thine anointed one, on whom thou hast laid my help: So in *Psal.* 8. *What is sorry man, Enosh*, or wretched man, as the Apostles Epithet is in my Text, that thou art mindful of such a forlorne Creature, which words also shew, that we should be sensible of our natural state in the Being, yea, in the first being of it in us. Our Saviour in his Sermon to the Woman of *Canaan*, confirmeth this that I am upon, that we should all, *Jew* and *Gentile*, be sensible of corrupt nature in the being of it. *But he answered, I am not sent but to the lost sheep of the House of Israel*; by these words he names the *Jews* state by nature, to make this Gentile reflect upon her own state, as also such, and lost. *Then came she and worshiped, saying, Lord help me.* As if she had said with much sorrow of heart, if there be any lost Creature in the World, surely I am one. Then Christ replies again. *It is not meet to take the Childrens bread, and to give it to Dogs.* By which words Christ would insinuate more particularly to her,

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what the ſtate of us Gentiles is by nature, as Dogs moſt fierce againſt Sheep, oppoſit to all good, and inclined (as Dogs) to all ill, and miſchievous qualities and ways. By which words it is evident, that *Chriſt* would have this Woman well acquainted with the being of her natural condition, that there is ſuch a great miſchief befallen us, that we are by nature rather Dogs, and Bears, and Wolves, and Tygars than Men, than holy Men as we were created; and that this poor Woman did make this uſe of *Chriſt*'s Doctrin, appears by her reply, *And ſhe ſaid, truth Lord, yet the Dogs eat off the Crumbs which fall from their Maſters Table*, Mat. 15. 24, 25, 26, 27. Truth Lord, I am more like a Dog, or any Brute, than what I ſhould be, and by my ſin become as the Beaſt which periſheth. 1. Ignorant, darkned in my cogitations, profane, alienated from the life of God, through the ignorance, that is in me. Add to this, *Rev.* 3. 17. Where we find great blame is caſt upon the Church of *Laodicea*, that ſhe ſaid, *She was rich and increaſed in goods, and needed nothing, and knew not that ſhe was poor, and blind, and wretched*, (which is the word of my Text.) *and naked*. Did not know this and that: 1. Did not deeply lay to heart, that by nature they were corrupt, and in a wretched condition, and deſtitute of what-ever ſhould make them truly bleſſed, truly rich, and truly wiſe, and truly happy; they were vainly puffed up, it ſeems,

ſeems, with ſome few gifts and parts, and not aware of the pravity of all, and of the whole that Man is by nature, and therefore proud, as otherwiſe could not chooſe but be, as a Peacock of his Feathers, whil'ſt he looketh only on his Tail, and not on his Legs.

2. *Secondly*, We ſhould be deeply ſenſible of natural corruption, in the vaſtneſs of its Beeing, as it is a *whole Body*, a great, and large corporation of all wickedneſs, defiling and deſtroying all; ſo was *Paul*, *Who ſhall deliver me from this Body*, &c. *If thine eye be evil, the whole Body ſhall be filled with darkneſs.* That is, ſaith the margent, If thy affections be corrupt, and given to this World; If a ſinners affections be naught, Set upon this World, and any of the luſts of it, he is under the weight and ſlavery of the whole body of corruption, *Mat.* 6. 23. And this doth Chriſt preach, to make ſinners ſenſible of the extenſive beeing of natural corruption, that it is a little leaven which hath *leavened the whole lump.* The Apoſtle was ſenſible of natural corruption, as in the beeing of it, ſo in the extenſiveneſs of its beeing, he was ſenſible of concupiſcence, that Fire which is in the nature to evil, and he was ſenſible of the extenſiveneſs of this evil, ----*All manner of concupiſcence*, Rom. 7. 7, 8. I had not known luſt, ſaith the margent, concupiſcence, that is, I had not been prickt

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at heart for it, and deeply ſenſible of it, but that the convincing power of the Lord helped on this work. But ſin taking occaſion by the commandment ſtirred and irritated this luſt, and ſet all on fire, wrought *in me all manner of concupiſcence*, that is, wicked luſts and heart-burnings. Angels appeared in white, to ſhew the purity of their nature, ſay the *Dutch*, on *Act.* 1. 10. And we ſhould be always in black, in mourning, to ſhew the impurity of our nature in the vaſtneſs of it; for, from the crown of the Head to the ſole of the Foot, we are nothing but bruiſes and putrifying ſores, which are not dreſſed at all, nor bound up, but all open and running, and ſtinking in every ones Noſthrils, of which in bodily matters we are deeply ſenſible. All theſe metaphors are made into an allegory, on purpoſe to make fallen man ſenſible of the extenſiveneſs of his miſery by his Fall, that he is bruiſed all over, in his Head, in his Breaſt, in his Legs, from top to bottom; no part ſound and incorrupt. The Scripture ſpeaketh of being born in ſin, and of *being altogether born in ſin*, the one ſpeaketh the being of our fallen ſtate, of which we ſhould be ſenſible, and the other ſpeaketh of the vaſtneſs and extenſiveneſs of the being, of which alſo we ſhould be ſenſible; *Thou art altogether born in ſin*, Joh. 9. 34. They ſpake truth, though they did it not to a good end: Yet the words in themſelves

are true, and have a good ſcope, that we might be made ſenſible of our fallen ſtate, and how great it is, how great our fall is, how it hath bruiſed and putrified, and ſpoiled all.

3. *Thirdly*, We ſhould be deeply ſenſible of natural corruption, in all the properties of it: As, *Firſt*, The averſneſs of it to all good: If natural corruption were a meer impotency to all good, it were not ſo evil. But it is an averſation; that a body can never go to meal with a ſtomack, how ſenſible is any one of this, as a great miſery? This is our caſe ſpiritual, we can never go to pray, to hear, to meditate, to any holy duty, but our hearts hang off, and hang this way and that way, that we go to Heaven, as if we were going to Hell: Should we not be deeply ſenſible of this? that we are ſtill a ſilly Dove without heart, to all that is heavenly. The poor Marriners were very ſenſible, that they found one in their Ship which untrimmed it, *Jon.* 1. This Man, though a good man, yet when the Ship and he toſſed, and like all to be drowned, he was ſo drowſie that he could not hold open his eyes, like the Diſciples of Chriſt, when their Maſter was ready to be ſeized on, yet were drowſie and could not watch and pray; Should not ſuch an indiſpoſedneſs to good, if the body of death had no other bad property, deeply be bewailed?

wailed? I have heard ſome complain, and indeed it ſhould be for a lamentation, that ſometimes even in this duty of hearing, have not been able to hold open their eyes, and yet at all common buſineſs as well awake as can be. The Church was called upon to this and that Divine duty, and ſhe had put off her Coat, and knew not how to put it on; natural corruption hath this ill property, never ready, nor dreſſed, and fitted to any good, and yet at the ſame time ready and dreſſed to any thing that is evil, as wiſe to this, as fooliſh to any thing that is good: The natural man, or animal man, is a Soul too low ſtill for any matter divine; which thing alone, if there were no other evil property in natural corruption, ſhould be deeply laid to heart.

A *Second* property of natural corruption, is perverſneſs. *Vain Man would be wiſe, though he be born as the wilde Aſs-colt*, Job. 11. 12. This *Zophar* ſpake of *Job*, as ſeeing him perverſe, as he thought; but he was right enough as to the thing, though not as to *Job* in this matter. Thus we are by nature, of no more reaſon than a wilde Aſs, and yet as unturnable as that Creature. The old Man is proud, and wilful, yea preſumptuous, yea of enmity and deſpight if reſiſted, as Lions and Dragons are, ſpitting their ſome and poiſon as Cats, in the face of all that contradict. 'Tis ſaid

of

πρηνὴς γενόμενος of *Judas*, that *he became head-long*, Act. 1. 18. He was so in his life, for he would on in his work of betraying *Christ*, though convinced by *Christ's* own preaching, and told to his Face that he should betray him. And so are the ways of corrupt nature carried head-long: *He taketh the wise in their own craftiness, and the counsels of the froward are carried head-long*, Joh. 5. 13. And all this continually, as the Blackamore that cannot change his skin. No place better sets out the bad property of natural corruption, then that *Gen.* 6. 5. *God saw that the wickedness of man was great, and that every imagination of the thought of his heart was evil, and only evil, and that continually.* For such a visible, as well as audible Sermon, as *Noah* preached, of 120 Years long, would surely have turned them from their sins, had they not been desperately obstinate, and so *continually*, of which God was sensible, and complain'd, and was *grieved at his heart that he made man*; And shall God so much lay to heart the depraved state of a man, and man himself not lay it to heart at all?

Fourthly, We should be deeply sensible of natural corruption, in the consequence of it. It is a *body of death*, a *body of this death*, that is, it disposeth us to all the wrath of God, both in this World, and in the World to come. And therefore doth the Apostle cry out here in my Text, as one

one utterly loſt; *O wretched man that I am, Who ſhall deliver me*, &c. And they likewiſe who were prickt at heart, by the Apoſtle *Peter's* preaching, with the ſenſe of their ſinful ſtate, *Cryed out, Men and Brethren, What ſhall we do to be ſaved?* Which are Scriptures of purpoſe, to ſhew, that we ſhould be deeply ſenſible of the evil conſequence of corrupt nature, as it will deſtroy Soul and Body. *Judas* is called a Childe of Perdition, and ſo are we called *Children of wrath by nature*, that is, ſuch as *are not under mercy*, as the expreſſion is rightly rendered in the Queens tranſlation, 1 *Pet.* 2. 10. Now, how are Malefactors affected with the conſequence of their evil way, when they are going to the Gallows, eſpecially when they have no hope of mercy, when they be not under talk of mercy and pardon. Now, our natural ſtate is death, without all mercy, that is the ſentence pronounced upon it, if the ſtate ſo abide, a carnal ſtate, it is death without all mercy, and every carnal man ſhould ſpeak of himſelf, as the Apoſtle *Peter* doth, as one not under mercy, or as one that hath not yet obtained mercy, but lies lyable, as a Priſoner condemned, every hour to Execution. I take it, that their attonement day, ſpoken of, *Levit.* 23. 27. Wherein they were to afflict their Souls upon pain of death, had principal reference to their ſtate of ſin by nature, that body of ſin which they brought

οὐκ ἠλεημένοι not pitied.

into the World with them, which exposed them, and us all unto death, and all misery in this World, and that to come: and, if it be so, then you have the Point in hand proved, and the reason of it, why we should be deeply sensible of corrupt nature, as well as of all that flowes from it, because God commands it, and commands it upon great penalty, *We die for it else*, unless we afflict our Souls, under the sense of our fallen state, and Gods displeasure belonging thereunto, that Soul which doth not so well die for it; their afflicting day was a day to go to the Root, and to cast salt and brine upon the springs of wickedness, which if they did not, the wrath of God seized on their Roots. *Knowing therefore the terror of the Lord, we perswade Men, saith the Apostle*, 2 Cor. 5. 11. We perswade Men. To what? *Answ.* To look well about them, that they be not found in their carnal state, when *Christ* cometh to Judgment: So that the deepest sense of this thing should be upon us that can possibly be, as if we were now going before the Judgment of quick and dead, and all in our sins: or as if we were going to the Wedding of a great Prince, and had not one rag on our backs, to cover our nakedness.

Use 1. Learn from hence, that if we should be sensible of natural corruption, then of all actual transgressions, which are but as streams

ſtreams from this Fountain. If we ſhould mourn over the evil Womb, then over all the evils, which this VVomb brings forth. And yet what twins and what tens, and what great man-ſins and provocations, doth this evil VVomb bring forth every where at this day, and yet who lays to heart either Mother or Children? *I hearkned and heard, but they ſpake not aright; no Man repented him of his wickedneſs, ſaying, What have I done? every one turns to his courſe, as the Horſe ruſheth into the Battel*, Jer. 8. 6.

Woe, and alas, how much are the moſt liberal reproved, who are paſt feeling, as to both natural corruption, and all actual tranſgreſſions, yea even the fowleſt and greateſt, *Giving themſelves over to laſciviouſneſs, to work all iniquity with greedineſs*, and drink in all abominations, as the Fiſh doth Water. So far from ſenſe of all ſin, either in the heart, or in the life, that all ſuch frame of ſpirit is ſcoffed at: If a man do but caſt the leaſt diſcountenance on the greateſt ſin; What? you are a Phanatick, and ready, as Swine, to turn and tear, and rent ſuch, as caſt ſuch Pearls before them, as wholeſome and ſeaſonable reproofs: and are as the wilde Aſs that ſnuffeth up the wind, and in the heat of her luſt cannot be turned away, *Febris accedit*, the mad Feavour will and muſt have its courſe, though Heaven or Hell bear upon break-

Uſe 1.

ing off, or going on. They ſay in the pride and ſtoutneſs of their hearts, to morrow ſhall be as this day, and much more abundant. To talk of a body of death, Lord, what ſtrange language would this be now adays, and if a Man ſhould chance to ſigh, as the Apoſtle, *O wretched man that I am*, What will become of me? that Helliſh cordial, I doubt, would be readily adminiſtred, God dam-me, thou wilt do well enough. Never was it ſuch a God-daring time for wickedneſs, for many Ages ſurely, as this. Men have made their hearts as an Adamant, that they may not repent: and ſeared their Conſciences with a hot Iron, that they may be ſin-proof, and not fall before the greateſt wickedneſs, nor the greateſt judgment of God. That capital curſe, I fear, is inflicted on many, of judicial hardneſs of heart, *Iſa. 6.* 10, 11, 12. *Make the heart of this People fat, and their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their hearts, and convert and be healed:* Then I ſaid, *Lord, how long?* and *he anſwered till the Cities be waſted without Inhabitants, and the Houſes without Men and the Land be utterly deſolate, and the Lord have removed Men far away, and there be a great forſaking in the midſt of the Land.* This will be a ſtrong reproof indeed, if this ſhould be the reproof upon us, and yet very pleaſing.

If it be ſuch a God-damning time, as perſons pray, Hell will be full of Souls indicted.

Try

Try your ſelves by this Doctrine; Are you deeply ſenſible of natural corruption? If ſo, then it is your only burden. Of all perils and diſtreſſes (though *Paul* had many) did the Apoſtle complain, as here of the Body of Death. Do you any where read him ſay, *O wretched man that I am*, I am poor, I am in Priſon, Who ſhall deliver me out of theſe ſad conditions? Alas, he made nothing of hunger, of nakedneſs, of ſtripes, of deaths oft, but gloried in them. But the body of this death that made him fetch deep ſighs, *O wretched man that I am*, he never called himſelf ſo for any bodily evil whatſoever. The *Iſraelites* were enjoyn'd, when they came with their firſt fruits, to make a ſolemn confeſſion of their great unworthineſs, of God's great bounty and goodneſs; *A Syrian ready to periſh was my Father, and he went down into Egypt, and ſojourned there with a few, Deut.* 26. 5. If you be deeply ſenſible, then this is the allay in all your glory ſtill, in all your mirth, this is the qualm that comes over your heart, that makes it ſad; what, a wretch ready to periſh came I into this holy and good Land; And, why ſhould ſuch a dead Dog as I be treated thus with grace, which abuſe all that is beſtowed on me. Thus you look back to the hole of the Pit, out of which digged daily, and ſigh, if deeply ſenſible. *Uſe* 3.

Secondly, If you be deeply ſenſible of na- 2.

tural corruption, then are you very vile in your own eyes; I am more vile, saith *Agur*, than any man. *David* calls himself a Beast, and the Cananitish Woman owns her self to be a Dog; and if Christ had called her a Viper, a Toad, a Monster, no doubt she would have owned it: *If I wash me with Snow water, and make me never so clean, yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me, Job* 9. 31. If ye be indeed sensible of your naughty state by nature, ye are Persons of *low eyes*, ye think the Cloaths ye wear too good for you, because ye defile them; the Meat you eat too good for you, because to the unclean, all things are unclean; and the Earth too good to bear you, because you are such a great load of filth, such a going Dunghill. If ye be indeed sensible of natural corruption, ye are poor in Spirit, unworthy that *Christ* or any good thing should come under your roof; This Apostle means all this, when he calls himself a *wretch*, labouring under a Body of Death. The Leper under the Law, and the Person with a Running Issue, how low and loathsome were they in their own eyes, loath and ashamed to come neer, nay to come in sight of any one.

Thirdly, If ye be deeply sensible of natural corruption, then ye are as this Apostle in my Text, at an utter loss in your selves,

ſelves, what to do for deliverance, from the guilt and power of it. *O wretched man that I am, Who ſhall deliver me,* I am utterly to ſeek to ſave my ſelf, ſo is all the Creation. I cannot deliver my ſelf, and who of all the Creatures of God, in Heaven or in Earth, that can deliver me? To which of the Saints or Angels ſhall I turn? So the Prophet *Iſaiah* ſaw himſelf at an utter loſs, upon the ſenſe of his vile condition. *Then ſaid I, woe is me, for I am undone, becauſe I am a man of unclean lips, Iſa.6.5.* He ſaw no way but one with him; *I am cut off!* So is the reading in the Margent; I am gone and loſt utterly now, the holy God hath ſeen what an unholy wretch I am, he hath got a view of me, and a ſent of me, and ſurely he will think on it for ever, what an ugly ſight he ſaw, and what a filthy ſmell he ſmelt! Do you feel your ſelves undone by ſin? by reaſon of this Running Iſſue, and that in your nature: Are ye a burden to your ſelves, becauſe a burden and grief to the Holy Spirit of God? Or, are you not clean and pure in your own eyes, and cock-ſure ye ſhall go to Heaven when you die, you have lived ſo well amongſt all your neighbours, and have done ſo much good, and every one ſpeaks ſo well of you? Can ſuch a ſtate do amiſs? Our Saviour ſaith, the whole need no Phyſician, and that he came to ſave loſt ones, ſuch who are ſo deeply poſſeſſed, with

the signe and sense of their sinful state by nature, and life and conversation, that they cry out, *Who will deliver me, wretched me?* most sinful and forlorne me? *Isaac* was at a loss for an Offering, and doubtless thought at last that he must be burnt.

4. *Fourthly*, If ye be deeply sensible of the body of death, then ye prise deliverance from it, above all this World. *Naaman* the *Syrian*, how he prised any Person or means, that could cure his Leprosie! And the Man-slayer, how he prized, and pursued the City of refuge: And, what would not one of those pursued Man-slayers have given, for but one Foot within the Gate of the City of refuge! To them that are under the deep sense of sin, the Redeemer that is come from *Zion, to turn away ungodlinesse from Jacob*, is very precious. O how precious was *Christ*, to this Apostle, which my Text mentioneth, as you read in the next Verse. *O wretched Man that I am! Who shall deliver me? I thank God through Jesus Christ:* As a Man almost drowned, having some one that can swim, leaping in, and taking hold of him; O how doth he thank God for this friend! The Apostle *Paul* being deeply sensible of his wretched state by nature, did so esteem *Christ*, that the truth is, he esteem'd all else, in comparison, but *as dung and drosse*; *Nebuchadnezzar* which was brought as a Beast from grass,

from

from creeping upon all four; O how he magnified the true God for a while! So doth that sinner magnifie and extoll *Christ*, that is brought from crawling, like a Toad upon all four, in the filth and poison of his natural corruption, *The black crabbed Tree of the Cross hath made Christ and my Soul very entire*, (saith Mr. *Rutherford*) *He is my Song in the Night*: So I say, the black Crab-stock of natural corruption, maketh *Christ* and that sinner very dear and entire, and his Song in dark Night, who is in the pains and travels of natural corruption. The Fountain open for sin and for uncleanness, is very precious to that Leper, which indeed, and from his heart, cryeth out unclean. *Dan.* 4. 34.

The last Use of this Doctrin is for Exhortation: Be at this practise with this Apostle, of panting and groaning under the Body of Death, when the poor Woman with the Bloody Issue saw, that she was not hid, she came trembling to *Christ*, Luk. 8. 47. and confessed her condition, and how long it had been so with her, and what ineffectual means she had used, and yet wasted all on them. Though your corrupt nature be hid from the eyes of men, and from your own eyes much, to much, yet not in the least hid from the eyes of *Christ*; and therefore come trembling to him, and confess all your vileness to him, as far as you *Use* 4.

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are able (but alas, what a hard task do I mention I) and how long you have layne in this forlorne ſtate, and do as Beggars by the High-ways ſides, pull off all Plaiſters from every ſoar, and take heed of hiding any ſin with Fig-leaves, as your Father *Adam*, let the great Phyſician ſee and know all, every putrefied ſoar, that is not bound up, nor mollified with oyntment; and who knoweth but his eye may move his heart towards you, to pity you, and to play the good *Samaritan*, and to dreſs your filthy ſouls and ſoars, and to anoint them and mollifie them. This I think is the meaning of the Prophet, *Iſa.* 42. 18. *Hear ye deaf, and look ye blinde that ye may ſee.*

1. This is a proper work for every ſinner to be at, to bleed and mourn inwardly for the Fountain of ſin that is in him, and to bewail the many ſprings of wickedneſs, which boil up bad matters Night and Day in his Soul, to the grieving of the Holy Spirit; *Hearken to me ye that follow after righteouſneſs, ye that ſeek the Lord, look to the rock* Iſa. 51. 1. *whence ye were hewen, & to the hole of the Pit whence ye are digged*, meaning *Abraham*, who was an Idolater, and dead in treſpaſſes and ſins, as well as others. The Body of Death is the hole of the Pit, out of which cometh all the Frogs and Lauſts, which crawle and ſwarm in your lives. Many Profeſſors not bewailing this well

and

and throughly, as they ſhould, build a brave Houſe to look on, but on the Sand, which with ſtorms falleth, and the fall thereof is great. The time of loſs is to be look into and conſidered. *Damni dati tempus inſpicitur.* And how old is our loſs of God's Image? How inveterate is our wound? How old is the old Man? as old as *Methuſalah?* The old man came into the World with you, and a Miracle it is, that it had not, with its great weight, like a Mill-ſtone about your Necks, preſſed you to your place long ago; yea, the old man came into the World, with this world that now is, and with the other world that is drowned, and it will bring this to the Fire at laſt, and from burning to burning; it is very proper work to be caſting tears upon ſuch ſparks, as will burn to the loweſt Hill.

Secondly, 'Tis needful work this, to know every Man the Plague of his own heart. To know it, that is to ſigh and groan under it, as here the Apoſtle *Paul* doth. When *Daniel* had received that ſad Viſion of *Nebuchadnezzar*'s ruin, the lopping down of that tall Tree which reached to Heaven, and the ſad condition of a beaſt which he was to be caſt into, *Daniel* remained ſpeechleſs for one hour, and his thoughts troubled him, and he was not able to ſay a word to the King, but ſighed and looke ſad, *Dan.* 4. 19. And an hour more (it may be) he would have ſtood ſad and ſighing before 2.

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the King and silent, if the King had not forced matter from him. And this carriage was very needful to set home things upon the *King*'s heart, and to make him look about him well. And would I could so preach to all you this Day, and in this place, who are in your natural condition. If I were silent now for one hour more, and did only sigh over all you carnal and unregenerate Men and Women, and look sad, and sometimes mourn, would it not be very needful, as hearts are now heardened, well and deeply to affect you? Certainly it would so make you look about you well, before the great Lopper death come. 'Tis very needful work for you and me to be at, this oft-bewailing our fallen state, and the body of this death, because we are become as *Nebuchadnezzar* by his fall: Beasts that perish, even we that were in honour, in higher honour than *Nebuchadnezzar* was before his fall. We are become as Beasts in some respects, and much worse than Beasts in other respects; We are in this state without *Christ*, aliens from the Common-wealth of *Israel*, strangers from the Covenant of Promise, having no hope, and without God in the World, which he calls upon every one to remember, *Ephes.* 2. 11, 12. *Wherefore remember that ye in times past were thus and thus*, &c.

3. *Thirdly*, This is to go to the Root of our Disease, to lay an Axe to the Root. The Apostle

Apoſtle was wiſe, when he fell upon the main body of wickedneſs in him. *Son of man cauſe Jeruſalem to know her abominations, and ſay, Thus ſaith the Lord God unto all Jeruſalem, thy Birth and thy Nativity is of the Land of Canaan, thy Father was an Amorite, and thy Mother an Hittite, and thy Navel was not cut, nor ſalted, &c. Ezek.* 16. 2, 3. You cannot know your abominations, as you ſhould, that is, be affected with them, as you ſhould, unleſs you look to the Root, from whence they all ſpring, and fix your eyes and your hearts there well, according to this wholeſome inſtruction of the Lord. We are by nature *Amorites* and *Hittites*, as wilde as any, Children of wrath as well as others, and in us: (*i. e.*) In our nature dwelleth no good, but the ſeeds of all wickedneſs; and until we thus go to the bottom, we do in our humiliations but skin over ſoares, and not ſearch and cleanſe them well. This, this Apoſtle calleth for, 1 *Cor.* 5. 7. *Purge out therefore the old leaven*; what a deal a-do there was to ſearch out leaven, and to get totally rid of it; among the *Jews* much is ſaid of it: the Apoſtle would have us as induſtrious about corrupt nature, which he calleth old leaven, in all our humiliations, wherein there ſhould be ſoul-examinations, that we ſhould fall cloſe upon our evil hearts and ſtate within, and ſmite upon them, and cry out much upon them. *Damni dans cauſam, damnum ipſum dediſſe videtur.*

videtur. The old leaven, is the cause of all the sins and miseries we daily fall into; *This, this* therefore we should especially bewail, and labour about, to pluck up the root of bitterness.

4. *Fourthly,* There is no dealing with any actual sin, without effectual dealing with the body of sin. To go to lave a Pool, and not first to deal with the Spring, as it is foolish, so it is an endless work. How can a clean thing come out of an unclean? If the heart remain still filthy, How is it possible to make the life holy? Hence it is, that the heart is so much called for to be cleansed, and that sinck to be well lookt after, because there is the seat of natural pravity, and the very Core of all corruption. Cut off branches, as you would lop a Tree, cut them off all, and leave the roots *through the sent of mud they will grow,* as *Job* saith; every occasion and temptation, so long as the nature remains unrenewed and unlookt to, will make sin break out afresh, and the Dog will return to his own vomit. The Queens Daughter is therefore called upon, *to forget her Father's House*, or else she would be hankering to be there again. They which came out of *Egypt* in body, and did not come out spiritually, as to their souls, how unsteadfast were they and their righteousness, as the morning dew, and in their hearts went back again to *Egypt*. If any *Israelite* having taken in War a Heathen Wo-

man,

man, and beautiful, that he had a desire to marry, he was first to bring her home to his House, and shave her Head, and pare her Nails, and was to put off the raiment of her captivity, and then she was to bewail her Father and her Mother a full Moneth, &c. That is, her Heathenish state wherein born and bred, she was to bewail, and taught by this paring of her Nails, and changing the Raiment of her Captivity, to look after deliverance from her inward captivity, and for a new state, a new Father and Mother, and all new, her hands, yea her very Nails; and all this but little enough to make her forget her Father's House, and to forsake old haunts, and customs, and ways. Who knoweth not, but that Nails and Hairs, and such excrements are most apt and ready to grow again; and yet not more apt and ready than sin is, though pared and shaved, if it be not dealt throughly with, in the heart, and in the root.

Finally, Without this deep sense of our natural condition, *Christ* will not be precious to us, nor indeed desirable, who is the only Physician for this great cure: We shall be righteous in our own eyes, as the Pharisee, and not care for any righteousness else, but our own, though we may talk of faith, and of the *righteousness* of *Christ*, as many Christians do. We shall be as Country-people, which are whole as a Fish, and laught at all Physicians, Till the Apostle *Paul* was smitten

ſmitten down from Heaven, and his eyes opened, to ſee this body of death, of which he complains in my Text, he was alive and brisk, and who but he, for a holy and a happy man. But when the Commandement came in Authority upon him; which he thought he had perfectly kept, ſin revived, and he died. 'Tis the poor, and blind, and wretched, and naked, that *Chriſt* counſels to come and buy of him Eye-ſalve, and Garments to cover their nakedneſs, *Rev.* 3. 17, 18. As we are Proſelites, (*i.e.*) Comers to *Chriſt*, ſo we are cured of our ſpiritual Leproſie, and ſuch Proſelites we will never be, but as we ſee and feel our loſt ſtate by nature, and our great neceſſity of him. Who looks after the things which they do not need? *Ho, he that thirſteth*, &c. and ſuch will priſe Milk and Water. *I cannot get a Houſe in this Town, wherein to leave drink-ſilver in my Maſters name*, ſaith Mr *Rutherford*, *There is no ſale for Chriſt in the north*, (meaning at *Aberdeen*) *he is like to lie long on my hand, ere any accept him.* Thus it is, with all unſenſible and unheart-broken ſinners, though at the brink of Hell, yet will not come unto *Chriſt*, that they may be ſaved from their ſins, and from the wrath of God.

FINIS.

THE REMEDIE OF NATURAL Corruption.

Being A

SERMON

ON

Rom. vii. xxv.

I thank God through Jesus Christ our Lord.

REMEDIE

Corruption.

Rom. vii. xxv.

I thank God through Jesus Christ our Lord.

THese words are an Answer to a sad Question: the Question is in the words foregoing, — *Who shall deliver me from the body of this death?* v.24. That is, from natural corruption, the guilt and the dominion and Power of it: This Apostle was at an utter loss in himself, and as to all others, and then God revealed an able Physician to him, as these words of my Text tell us,—*I thank God, through Jesus Christ our Lord.*

Christ is revealed to Sinners, which despair of all help in themselves, or in any other Creature; Such will thank God for him, as here this wretched Man doth. Mr. *Rutherford*

fo'd ſpeaketh, *of a ſorrow that hath no eyes.* This Apoſtle's ſorrow was ſuch, for a time. *Wretched man that I am, who ſhall deliver me from the body of this death?* He knew not of any deliver'er, and then God became eyes to the blind, and helped the ſorrowful ſinner, and the blind ſinner to eyes, to ſee a Saviour, and an All-ſufficient one.---*I thank God, through Jeſus Chriſt our Lord.*

When *Iſaac* was at a loſs for an offering, and *Abraham* alſo, when the ſorrow of both had no eyes, God was ſight and help to them both. Here is the wood, but where is the Sacrifice, *i. e.* One to die? *My Son, God will provide.* And he did ſo. *Donatum non petitum gratius eſt*, ſaith the Civilian. A gift not asked, is the moſt free. So did God provide that offering for *Iſaac*, and ſo did he provide this offering, for this Apoſtle, and wretched Man, and ſo he doth for every wretched Man which hath the benefit of him, he is *Donatum non petitum*, to every fallen Son of *Adam*, that is raiſed by him, *He was found of him that asked not after him.*

2. *Secondly*, This may be further obſerved in theſe words, *That God doth not barely ſhew us the means of our good, the proper means of our Souls good, but enable us to make effectual uſe of them to that end.* If I ſhould paraphraſe upon this Text, it would be to this effect. *Wretched man, I am burdened much with a body of ſin and death, which is ſo heavy*

that

that I think oft, it will one time or other sink me to the lowest Hell; and I am as helpless as to all thers, as impotent and miserable in my self. O doubly wretched man that I am, and am like to be, who will, who can deliver me? Yet I have some help shewed to me I thank God, but no body else, he hath in my blinde and wretched condition, shewed me an able Physician, by name, Jesus Christ our Lord, anointed and allowed under his own hand, to help all such wretched Creatures as I am, and he doth enable me to make use of him to my burdened Souls ease and rest. This Scripture and such like shew, that there is full and effectual relief for all burdened sinners, who are ready to sink under the burden of their sin and misery.

The Doctrin which I observe to prosecute from these words, is this, *That Christ is the proper remedy of natural corruption. I thank God through Jesus Christ*, &c. He whom God the Father hath sealed, sanctified, and sent into this World for this end, to Cure natural corrup ion, is, *Jesus Christ our Lord*, as the Apostle here calls him. *The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty unto the Captives, and the opening of the Prison to them that are bound*, Isa. 61. 1. By Captives, and such as are in Prison, is meant sinners in *Doct.*

their unregenerated condition, who are under the power and ſlavery of ſin, and carried Captive by the evil one at his will, and by broken hearted and poor, he means ſuch as are deeply affected and afflicted with the body of death, natural corruption, in the guilt and pollution of it; theſe is *Chriſt* anointed with the Spirit of the Lord, to relieve and help, to bind them up, and all their wounds and putrified ſoares, and to heal them; and to preach liberty to them, and to bring them into the glorious liberty of the Sons of God; and ſuch as are ſhut up under the power of ſin and Satan, as in a Priſon, to break down theſe ſtrong holds, and to open the everlaſting Doors to himſelf, the King of Glory, to make a Priſon a Palace, a Slave a Son, and Heir with him of all; with this compare, *Iſa.* 32. 2. *And a man ſhall be a hiding place from the wind, and a covert from the tempeſt, as Rivers of Water in a dry place, as the ſhadow of a great Rock in a weary Land, and the eyes of them that ſee ſhall not be dim, and the eares of them that hear ſhall hearken, the heart alſo of the raſh ſhall underſtand knowledge, and the Tongue of the ſtammerer ſhall be ready to ſpeak plainly.* Men in their natural condition may be in a calm; as long as the ſtrong Man ruleth, all is at peace, but theſe will be in a tempeſt, and a terrible one, firſt or laſt, when their Conſciences come to be convinced, as the Apoſtles here was. And

then

then who is able? and who is appointed to allay these storms? To this the Prophet answers.—*A man shall be a hiding place, and a covert from wind and rain:* but, so a Man, that he is also God, or else he could do nothing at these winds and storms. That these things are thus spiritually to be understood, appears by the next words, *v.* 3, 4. *And the eyes of them that see shall not be dim*, &c. So that it means heart-storms and tempest, and heart-help, and *Christ* God-Man, that is to be the helper, and the great Covert in these storms and tempests, and the great Rock for shade, where the poor Soul is so scorched with the heat of God's wrath, that he is ready to faint and die. Blindness, and deafness, and rashness, they all speak one thing, the ill state we are in by nature, blind, deaf, dumb, and yet rash, and mad, and confident enough, and the Man *Christ Jesus*, who is called Emanuel *God with us*, he is the appointed curer of all these Maladies.

This is a proof of the Point in hand in general: I will descend to particulars of our fallen state, and shew you that Christ is the appointed and proper remedy, of all the diseases of our Souls. There are three things complain'd of, and supposed, in the Apostles complaint in my Text, one is a body of death, that is, our natural depraved state, which is the filth of sin.

Secondly, He complains of the *Body of this Death*, that is, the obligation of sin, to the wrath of God, temporal and eternal, which we call the guilt of sin: These two are expressed in his complaint. Now there is a third thing supposed, in these complaints of a bad state, which is, that he would fain have a better, or else he would not have complained of this, no more than other unregenerated Sinners do. Now as to all these three, *Christ* is the proper and appointed remedy and relief, of miserable and wretched Man.

1. *First*, As to the Body of Death, (*i. e.*) as to the filth of sin, the depravation of our nature, of which I spake in the other Sermon, *Christ* is the remedy of this, root and branch; see *Isa.* 51. 9, 10, 11. *Awake, awake, put on strength, O Arm of the Lord, Awake as in the ancient days, in the Generations of old, Art thou not it, that hath cut Rahab? and wounded the Dragon? Art thou not it which hast dryed up the Sea, and the Waters of the great deep, that hast made the depths of the Sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head, and they shall obtain gladness and joy, and sorrow and mourning shall flee away.* Now, put all these borrowed words into plain English, and what deep must this mean, the drying up

up of which maketh the way to *Zion*, where everlasting joy is obtained? This deep must necessarily mean, the bottomless Gulf of natural corruption, shadowed fitly by the deep, that hath in many parts no bottom; and as *Christ* was he that went before our Fathers, and dryed up that deep Sea, and made it a way to go through to *Zion*, and to the holy Land: So it is he that dryeth up the deep Sea of sin in our nature, and so maketh way to the holy state and the holy Church the true *Zion*, in which is everlasting joy. Now forasmuch, as corrupt nature, puts forth under some chief head and grand lust, which is as King to all the Children of pride, as *Pharaoh* and his Princes to all the Body of *Egypt*; Who fighteth against these? *Ans.* Christ: He is remedy for root and branch of the Body of Death. *Art not thou it which hath cut Rahab, and wounded the head of the Dragon?* The Prophet speaketh still in allusion to *Pharaoh*, and his Princes, which he calls, Crokodile, or Dragon, that is, a Sea-Dragon, wherewith *Egypt* abounded. This Sea of natural corruption hath some Sea-Dragons, great Soul-devouring Monsters swimming and playing in it; And, who deals with these? *Ans.* He that dries up the deep, that is, Christ. *Art not thou he that hath cut Rahab, and wounded the head of the Dragon?* This Text leadeth us by the hand, to that first promise made to *Adam*.— *The Seed of the*

Woman

Woman shall break the Serpents head, which means our state of sin, as headed and organised by Satan, through any particular prevailing lust whatsoever, our state of sin is there spoken of, as headed by Satan, who organiseth the old man, as *Christ* doth the new. And this surely is that great slaughter, and the Towers falling, which the Prophet especially pointeth at, upon the fall of which, the light of the Moon becometh as the light of the Sun, and the light of the Sun as seven days, *Isa.*30. 26. For he saith, they shall be truly penitent, and cast away their Idols, *i.e.* their dearest lusts, *as a menstruous cloath, saying, Get ye hence,* vers. 22. And the slaughters of all our Idols, and the Mould wherein they are cast, to wit, our corrupt nature, these are the great slaughters, and high imaginations, and proud affections boiling over, yet subdued, these are the high Towers and strong Holds falling. It was *Christ* that said to Man and Woman, *Let them have dominion over the Fish in the Sea, and Fowls in the Heavens, and over all the Works of God's hands.* So it is *Christ* that saith to fallen man, let him have dominion over sin, and Satan that leads it, let it be by what cunning strong temptation soever, let him rule over the Devil, and all the works of his hands, and let him put all under his Feet.

2. *Secondly,* As to the body of this death, *i. e.* as to the guilt of sin, that whereby as

a Transgressor of God's will, Man stands bound over to the Judgment of the great Day, to Eternal wrath and condemnation; Christ is the proper remedy as to this also, to cancil every bond and hand-writing of the Law and Conscience against us, and to make us stand spotless before the Throne of the great and most Holy God: See *Zech.* 13. 1. *In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for sin, and for uncleanness.* By sin is meant guilt, which *Christ* taketh away by his blood; and uncleanness, means the filth of our corrupt nature, which *Christ* purgeth by his Spirit, which is a *Spirit of Judgment and Burning*: Of this I have spoken in the last head I was upon; I have now only to shew you, that *Christ* cureth *the body of this death*, that is, the guilt which we continually contract by our corrupt state, and the obligation which this maketh to the wrath of God, both in this World, and in the World to come, and setteth us in favour above. That *Christ* doth this for fallen Man; see *Dan.* 9. 24. *Seventy weeks are determined upon thy People, and upon thy holy City, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and the Prophesie, &c. And to anoint the most Holy, &c:* By the *Transgression* here mentioned, is meant,

meant, the *Jews* killing of *Christ*, and wiſhing his blood upon them, *and by ſealing up the Viſion, and the Propheſie*, means the accompliſhing of what God had ſhewed this Prophet, and other Prophets, concerning the Incarnation and death of *Chriſt*. At ſuch a time he ſhall come in Man's nature, and at ſuch a time he ſhall die, and by his death make an end of wickedneſs, that is, as to the reigning power of it, and as to the obliging power of it: For, as if this Prophet had ſaid, He ſhall by his death ſatisfie the Juſtice of God, and dying as ſuch a ſpotleſs Lamb and Sacrifice, as one that hath fulfilled all God's *wills*, as one indeed after his own heart, he ſhall impute all this as theirs who ſhall believe on him, and ſo procure their pardon, the favour of God, and an everlaſting righteouſneſs, and well-pleaſingneſs before God, and ſo make an end of guilt utterly, that if it be ſought for, it ſhall no where be found. The Apoſtle *Peter* alſo confirmeth this, that *Chriſt* cureth the *body of this death*, i. e. the guilt of ſin; *For Chriſt ſuffered once for ſin, the juſt for the unjuſt, that he might bring us to God*, 1 Pet. 3. 18. *That he might bring us to God*: that is, That he might reconcile us to, and bring us into favour with God.

3. *Thirdly*, It is ſuppoſed by the complaint of this wretched ſtate, that the Apoſtle would

would have a better: His complaint of ſin and depravation, and the loſs of God's Image, ſuppoſeth that he would have holineſs, and God's Image loſt, reſtored: now as to this alſo, *Chriſt* is the proper remedy, as to deſtroy the old Man, ſo to reſtore the new; as it is he that binde the ſtrong man, and ſpoileth all his goods, ſo it is he that creates the new man, which after God is created in righteouſneſs and true holineſs. *He that ſanctifieth, and they that are ſanctified, are all one, for which cauſe he is not aſhamed to call them Brethren*, Heb. 2. 11. He it is that ſanctifieth, and we are they which are ſanctified, and all this is of one; by the ſame Blood and Spirit by which as ſuch an undertaker of our ſin, he ſanctified himſelf, by the merit and efficacy of the ſame he ſanctifieth us, who are not ſinners meerly by imputation and deputation, as he was, but inherently. *Chriſt's* Blood and Spirit is the Laver of regeneration, and the Fullers Soap that maketh us white, and changeth our black-more skin. The Earth was without form, and void, [*tohu, bohu,*] and the Spirit of *Chriſt* fluttered upon it, and brought it in a little time to ſuch a glorious new thing, than what it was in its firſt Creation. So it is the ſame Spirit of *Chriſt*, that fluttereth upon our Souls, which by nature are another *Chaos*, and maketh them a new Creation. To this I think the Apoſtle

ſtle pointeth, 2 *Cor.* 4. 6. From whom I borrow this Metaphor. *But God who cauſed the light to ſhine out of darkneſs*, &c. It was to *Chriſt* that the Father ſpake, *Come, let us make Man in our Image*; and it is he and the Father that work hitherto by the Holy Ghoſt, that ſpeak one to another; Come, let us quicken this dead Soul, and make him ſtand up from the dead, and bear our Name in his Forehead, our ſimilitude and likeneſs. When the Prophet *Ezekiel* had ſaid, that *David* ſhould be their Prince for ever, meaning *Chriſt*, he further ſaith, in the Perſon of this *David*, to wit, Chriſt, — *The Heathen ſhall know that I the Lord do ſanctifie Iſrael, when my Sanctuary ſhall be in the midſt of them for ever more*, Ezek. 37. 25. 28. compared; It is this *Zerubbabel*'s hand, that laid the Foundation, and it is his hand that finiſheth it, and therefore the charge is, that none deſpiſe the little ſmall beginnings of it, though never ſo ſmall. As *Chriſt* can remove guilt and filth in one day, which is much rubbiſh indeed: So he can make a new Creature as ſoon, if he pleaſe. He made the Thief a new man quickly, and carried him to Heaven with Him that Day, He made Him, and finiſhed Him, and Houſed Him, and all in a Day; He made but a Days work; nay, but a few Houres work to finiſh Grace and Glory.

Theſe things of the new ſtate doth *Chriſt*, and ſo as not to be undone. *He ſhall not fail, or be diſcouraged, till he have ſet Judgment in the Earth, and the Iles ſhall wait for his Law*, Iſa.42.4. There be many diſcouraging things, in the removal of natural corruption, as in any work I know, enough to quench the Spirit of *Chriſt* quite, but it ſeemeth, that he is under ſuch a Law; and ſuch an aſſiſtance from the Father, that he muſt know no diſcouragement, but muſt on with the work againſt all oppoſition, and *ſet and eſtabliſh judgment*, that is, the ſtate of the new Creature, or the work of grace; he muſt make the new Creature, and he muſt eſtabliſh it, *i.e.* ſo make it, that it may never be marred again, as the Image of God in the firſt *Adam* was. *Chriſt* threw out filth ſo, that the Devil cannot eaſily fetch it in again. And *Chriſt* build ſo upon himſelf the Chief corner Stone, and firm Rock, that no ſtormes can overturn, *Job* is a great inſtance. The Apoſtle ſaith, *That Charity never faileth*; If our love never fail, it is becauſe that God's love to us in *Chriſt*, never faileth. The love of *Chriſt* is unchangeable, and ſo he maketh ours, that much water cannot quench it. *Chriſt ordains us to bring forth much fruit, and our fruit to remain*, Joh. 15.16. When *Polycarp* was ſet on an Aſs, and carried to his doom, he heard a voice from Heaven, ſaying,

saying, be of good chear, O *Polycarp*, and play the Man, the Speaker no Man saw, but the voice was heard by many of us, saith the History. And if any one did play the Man in his suffering, he did. *Have respect to thine age, tender thy life; swear by the fortune of Cæsar: repent of what is past, and say remove the wicked.* But he looking about with a stedfast countenance upon the wicked Multitude, said, *Remove O Lord these wicked.* — *Fourscore and six years have I served Christ, and he never offended me in any thing; And, how then can I revile my King, that hath thus kept me?* The pro-consul still urged him, but he still as stoutly resisted him, and replyed, *I am a Christian*; and there was no turning of him with all that they could say or do. The first Work of grace in our first Parents was lost, but the grace we now have by *Christ*, eating of that Tree of Life, is preserved for ever, and none can pluck out of his hand.

Secondly, Christ doth this excellent work of the new Creature, alone. But *now once in the end of the World, hath he appeared to put away sin by the Sacrifice of himself*, Heb. 9. 26. What sacrifices soever have been used, they did not mean, that any could remove Man's guilt or filth, but all pointed at Christ the sacrificing of himself, and that this, and this alone, is the remedy of fallen

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and ſinful Man. *He trod the Wine-preſs of the wrath of God alone, and of the People none with him*, Iſa. 63. 3. *David* duell'd it with *Goliah*, and had nothing but a contemptible weapon, *a Sling, and a Stone*. And ſo *Chriſt* duell'd it, with all the Enemies of Man's ſalvation, and had nothing but a contemptible weapon, a body ſubject to infirmities. *Chriſt* would not put any of this work, out of his own hands to be done, — *Who his own ſelf bare our ſins, in his own body on the Tree, that we being dead to ſin ſhould live to righteouſneſs, by whoſe ſtripes we are healed*, 1 Pet. 2. 24. Chriſt had none to help him, to bear the Croſs which God laid on him, though he had one to help bear the Croſs, which Men laid on him. The weight of our ſins, as puniſhed with infinite wrath and torment; Alaſs, who could bear this Croſs? or be compelled to it? and yet all the damned are compelled to bear this Croſs, and ſo will all reprobates. As in one part of our reſtoration, Chriſt was alone, ſo in all the parts of it, foundation and top-ſtone he layeth both alone, and *none of the People with him*. — None offered to him firſt, nor laſt. *Look to Abraham your Father, and to Sarah that bare you, for I called him alone, and increaſed him and bleſſed him*, Iſa. 51. 2. I think the ſcope of this Scripture, was to ſtrengthen faith, that though they were but few, yet that God was able to deliver them

from all their Enemies, as he did *Abraham* in a very lonely state in *Canaan*, from the Kings that fought with him. But take the place more spiritually and strictly, for Gods calling of him out of the state of Heathenisme, and so the bringing him to a state of grace, the bringing him to a new Country and Religion and State, all this God did for *Abraham* alone, and subdued all his inward enemies alone; and made him an Heir of Eternal Salvation, alone. God would trust *Abraham's* best estate with none, but himself. *I desire but this*, (saith Mr. *Rutherford*) *that Christ would take me in hand to cure me, and undertake for a sick man, I know I should not die under his hand, sorrow which hath no eyes, hath put a Vail upon my Soul, that I cannot see him.* If *Christ* undertake a sick sinners cure, let his disease be what it will, never so desperate, never so long standing, he cureth him without any more Physicians, and none die under his hand.

31 *Thirdly*, Christ doth this great service for Man, of making a better state, freely; for *Jew* and *Gentile*, for great sinners and little sinners, (if there be any such) Christ doth all freely: He cured *Naaman*, that his skin came, as if it had been the skin of a young Child, and did it for nothing, though a very rich Man, and would have given much for his Cure. Our Fathers had Manna

from

from Heaven, and Physick the brazen Serpent, which cured them and supported them for nothing, and all that was Christ. The Manna that fed them was Christ, the Serpent that healed them was Christ, — *Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all,* Col. 3. 11. In all sorts, *Jews* and *Gentiles*, Christ works for the Cure of natural corruption, and doth many Cures of this kind, but takes nothing, no mony, nor monys worth, he curſed *Gehazi* that would be medling this way. The *Samaritan* poured in Oil and Wine, and healed the wounded Man of all his wounds, and all freely. And ſo brought the Prophet's Widdow out of debt freely; ſuch *Samaritans* are now much wanting for Prophets Widdows in debt; and he frankly forgave a Debtor many Talents. GOD lookt upon every of the Five Days Work, and ſaid it was good: But, on the Sixth Days Work, when he had made Man, he beheld, and ſaid it *was very good*; to ſhew what ſpecial delight God had to make his own Image, and to draw his own likeneſs in Man; ſo doth Chriſt ſtill not only do this work of reſtoring fallen Man, and do it for nothing, but delights to conform us to his Image, and when this Days work is done for any wretched Man, he ſaith, *it is very good*, and all the Angels rejoyce with him.

Vſe 1. Learn from hence, that our Soul-ruines, and miſeries by our Fall, are very great, in that none but Chriſt God-man, is able to remedy them. 'Tis a ſtrong Priſon, that which none can open but Chriſt, which hath an Arm like God Omnipotent. *By the which he went and preached to the Spirits in Priſon*, 1 Pet. 3. 19 It is a very ſtrong Priſon, and very filthy, in which we are by nature, and who can go into this Priſon to preach there, but Chriſt? The Doors are all Iron, and Iron-bars and Bolts upon them. If any one could go into theſe Priſons and preach, 'twould have ſpoken the ſtate the leſs deplorable, but for as much as none can, but Chriſt himſelf, it ſpeaks the Priſon in which man is by nature, very ſtrong and terrible. 'Tis a great heap of filth, and a very great Dung-hill indeed, which all the Carts in the World imployed about at once, could not carry away, no none but an Infinite ſtrength. Then was a fiery Sword turning every way to keep out *Adam* from the Garden, and from communion with God, and from eating of the Tree of Life, the Seal thereof; and ſurely this miſery of Man is great upon him, and this fiery Sword terrible, that none can ſheath it, and take it away, and bring Man into Paradiſe again, and communion with God, but the Omnipotent Power of Chriſt. If any could have taken away that brandiſh-

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ed Sword; or, if an Angel from Heaven could have done it, and have taken *Adam* by the hand, and have brought him into the Garden of delights, *i.e.* of communion with God, the misery had not been so great. They are great and fearful diseases, which none in this World can cure, no nor none in that World above, though much more populous than this, but one even Christ himself. *Let the Inhabitants of the Rock sing, let them shout from the top of the Mountains*, Isa. 42. 11. This is spoken of them that lived in the Wilderness of *Arabia*, among Stones and Rocks, (*Ishmael's* Posterity) where nothing but wild Beasts and Devils haunt, the Inhabitants were like the Country they dwelt in, their Hearts, Rocks and Mountains, and Legions of Devils, and cursed Spirits haunting them. Now, O how mighty must he be, that drives a Wilderness! How mighty must he be that bids or commands the Inhabitants of these hard Rocks, to sing and melt with joy?

Secondly, Learn that we are much obliged to Christ, and God, for laying the help of such desperate Diseases on one so mighty. The Apostle *John* wept, that there was none found worthy to *open the Book, nor to read it, nor to look thereon, and he wept much; and when one was found out, how the tone is changed!* They that wept much rejoyced

much, and *sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God with thy Blood out of every Tongue, and Kindred, and hast made us to our God, Kings and Priests*, Rev. 5. 4. 9. The opening not only of one Book, but of all the Scriptures, and the heart too, much weeping there is among sinners about this, and none is found worthy, that is, anointed and accepted of God to this service but Christ, and he hath bought his skill dear, with his own heart blood, he was slain to get this art and ability.— *Worthy art thou to receive Power, &c. for thou wast slain:* And being thus, how much are we bound to this Physician for our eyes, and for his eye-salve, as to the light of the Scriptures, and the way to any good, which we have? *I will bring the blind by a way that they know not, I will lead them in Paths which they have not known, I will make darkness light, and crooked things straight, this will I do and not forsake them*; And who this is by whom God will do this, see *Isa.* 42. 6. 16. compared, namely *Christ*. To lead a blind Body from place to place, and to do so all Day long, all the Year long, yea all the Life long, and never to be weary, how wonderfully is Man obliged to Christ and to God, that hath given him to such a work? Who is not tied to lead a blind Body a Day?

Thirdly,

Thirdly, Learn that it is dangerous to reject Christ, because he is the appointed and proper remedy of our fallen state. *There is no other Name given under Heaven, whereby we can be saved, but by the Name of Christ.* As there is but one Faith, one Baptisme, so there is but *one Lord*, Ephes. 3. 5. There being no more Doors to go out from our filthy state, we had need to take heed, that we do not neglect it, the shame of our nakedness will by such a course appear, i.e. we shall remain unhealed, and die in our sinful state, our sin will *remain*: Ye are come to Mount *Zion*, not to Mount *Sinai*, and to *Jesus* the Mediator of the New-Testament, and to the Blood of Sprinkling; which speaketh better things than the blood of *Abel*, *See then that ye refuse not Him that speaks.* *Moses* was a Mediator of the old Covenant, and could do little; *Christ* is the Mediator of the new Covenant, and can do all the Services of our fallen state, and fulfill the great and precious promises of the New-Testament to us. He that rejected that Mediator which spake on Earth, died for it, *Heb.* 12. 25. How much more will they who reject this Mediator, which now speaketh from Heaven to us. If *Christ* be only he which blesseth us, and turneth *Jew* and *Gentile* from their sins; and God hath only raised him from the dead, for this end, to bring Salvation from afar, and we reject

The marshy places will not be drained or healed. Ezek 47. 11.

all, it cannot be taken well, either by God the Father, or by Christ his Son. *Unto you first God having raised up his Son, hath sent him to bless you, in turning every one of you from his iniquity*, Act. 3. 26. As if the Apostle had said, God hath been at great cost and pains, to part with his only Son to die, and then to raise him from the dead, and all for this end to bless you *Jews*, and to turn you first, and then the *Gentiles*, from their sins, and so to make them and you eternally happy; If you shall reject all this love of God, and love of his Son, it will fall heavy, he will confter it, that you have no mind to be turned from your sins, but to continue in them, and so you shall for ever, and die and perish in them.—*He that is filthy shall be filthy still.*

Use 2. Try your selves, Is Christ become actually yet a remedy to you? Hath he delivered you from the body of this death? Then as you have long groaned under the want of it, so you are much taken with the mercy, in any measure obtained; with the freeness of it, that the Waters which cleanse you should come to you, through such a golden Pipe, as the Blood and Wounds of Christ.—I thank God [*through Jesus Christ our Lord.*] The Apostle is much taken with this, that the Pipes of his cleansing, should be laid through the sides of *Jesus Christ*, so costly

coſtly a conveyance, both as to God, and as to his Son, but of none as to him. I thank God all is in a good way of cure now, through *Jeſus Chriſt*. *Donatum ob cauſam, non eſt donatum, ſed potius permutatio.* A gift given for ſome cauſe, is not a gift, but rather an exchange of one thing for another: but when very coſtly in it ſelf, and yet of no coſt to us, then it ſparkles in the eyes of the receiver; ſuch a gift is *Chriſt*, in this great work of the cure of our carnal ſtate, And doth the freeneſs of this love ſparkle in your eyes? and lay bonds upon you, and make you go bound with holy affection and admiration. No man that was ever cured of a deſperate diſeaſe, wherein he gave himſelf up for death, but it was much obliging to him, as to the inſtruments uſed for his Cure. *Naaman* the *Syrian* thought himſelf bound to chooſe the God of *Iſrael* for his God, that had cured him of his Leproſie; If you be cured of your filthy Leproſie, which is *Chriſt's* Prieſtly work, and Kingly work too, your Cure is between them both; Do you chooſe him and own him for your *Jeſus*, and Lord, as the Apoſtle here doth? —— *I thank God, through Jeſus Chriſt our Lord.* Chriſt by kindneſs conquers, as *Jeptha* did; If I do thus and thus for you, ſlay your Enemies, deliver you from ſlavery, Shall I be your King? And, will ye chuſe me to ruſe over you?

your and they consented willingly. If *Christ* hath cured your Soul-diseases, then are you under the Law of this great kindness, and willing that he should be your Lord, and to Rule you in all things according to his Word.

2. *Secondly*, The Apostle was taken, as with the love of Christ, so with the love of the Father in this matter. *I thank God*, he hath found out a way to do me good, a new and living way through his Son: So the Apostle *Peter*, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an Inheritance incorruptible*, 1 Pet. 1. 3. *He saw an abundant mercy in the Father of our Lord Jesus Christ*, as well as in the Son our Lord Jesus Christ, That having no more Sons, should part with him out of his Bosom, in Heaven, to lodge Him in a Manger; yea, worse, to lodg Him in Hell: nay, in a Place worse than that, the filthy heart of the fallen Sons of *Adam*. So the Apostle *Paul* again writing to the *Ephesians*, saith, *But God who is rich in mercy for the great love wherewith he loved us, even when we were dead in sin and trespasses, hath he quickned us together with Christ, that in the Ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through*

through Christ Jesus, Ephes. 2. 4, 5, 6. He saw rich mercy, and great love, *exceeding riches of grace in God*, that by his own Son, and not by any lower hand, he should quicken Men dead in trespasses and sins. And surely some thing of this is, where this great Work is wrought, a confessing that *Jesus* is the Lord, *To the glory of God the Father.*

The last Use is for Exhortation, seeing *Christ* is the proper remedy of our fallen state, let this draw us to him, to attend his Word and Ordinances, and to attend the Angels stirring of these Waters. *Christ* doth open Prison doors, and deliver Captives, but he doth it according to his Commission. Now well observe the termes of his Commission. *The Lord God hath anointed me* [*to preach*] *good tidings to the meek.* To which agrees, 1 *Pet.* 3. 19. By the which also he went [*to preach*] to the Spirits in Prison, which were disobedient in the Days of *Noah*. *Preaching*, how lightly soever esteemed, and how much soever opposed and suppressed, is the great Ordinance by which *Christ* frees Captives and Prisoners; and therefore this Ordinance, which is the most general Ordinance to convince and convert, should carefully and tremblingly be attended upon. They that make light of preaching, make light of their own depraved state,

Use 3.

Is. 61.

of

of their Captivity to sin and Satan, these groan not with this Apostle under the body of death. *Christ* did create every day orderly by his Word, he could have done it without, but he did all as his Father appointed him, and did not *Movere per saltum*, make haste and pursue his own will, or his own infinite and absolute Power; so he doth in the new Creation, and therefore wait upon wisdomes Posts. —— *Whoso is simple, let him turn in hither*, where he will have Line upon Line, now a little and then a little, to touch and turn his heart. Presently after the Creation was finished, the Creator takes to himself the Title of *Jehova*, Gen. 2. 4. *These are the Generations of the Heaven, and of the Earth, when they were created, in the Day that Jehova Eloim made the Heaven and the Earth.* When you do approach to the Preaching of the Word, Remember this Name of *Christ*, that he is *Jehova*, and able to give Being to his Word, *That what he bids you to be, that he makes you to be.*

3. Be exhorted when you attend Ordinances, to pant for this thing, that *Christ* as *Jehova* would Preach to you, as one giving Being in your heart, to every Word which he speaketh in your Ear: That *Christ* would so speak, that you might hear and believe all that he saith, as they at *Iconium*, Act. 14. 1.

Take

Take an Harp, go about the City, thou Harlot, that hast been forgotten, make sweet melody, sing many Songs, that thou mayest be remembred, Isa. 23. 16. This spake the Lord to *Tyrus*, a filthy sinful City, and their punishment fore-told, and the time for *Seventy* Years, and then counselled to bemoan her self, that she might be remembred, and it is observable how holy bemoaning our selves is called, and holy panting for deliverance from the slavery of sin and wrath, it is called *sweet melody, and singing many Songs*; So indeed is such panting under the body of death, and to be delivered from it, as here the Apostle doth. The mourning Doves note, under the sense of our wretched state, with a panting after *Christ* to cure it; no Musick is such melody in the Ears of God, to make him to remember us. Thus crie, and be ye all pained to be delivered.

Thirdly, Take to you words, and tell your great Physician how it is with you. And if you want words, help your selves with those *Ephes.* 4. 18. *This I say and testifie in the Lord, that ye walk not as other Gentiles, in the vanity of your minds, having your understandings darkned, being alienated from the life of God, through the ignorance that is in you, because of the blindness of their heart, being past feeling*, &c. Take up these words, and apply them to your own depra- 3.

ved

ved condition, saying, *O wretched man that I am, what a vain mind I have, and how I walk in the vanity of my mind all the Day, I know not at Night where my mind hath been all the Day, it hath been at this and at that, at the end of the Earth, but not in Heaven all the Day; Children run not more from one toy to another in their action, than I do in my thoughts and affections, and dwell upon nothing that is good scarce a moment. My understanding is darkned, I know not God, I know not his Son, I know not the Fathers Name, nor the Sons, I know not the Scriptures, both Testaments are a sealed Book to me. I know not the Volume that is always open to me in my own Closet, I know not my self, nor the deceit and guile that desperately stirs in my heart continually. A vail is on my heart always as to all these necessary things to be known. And as my Eyes be bored out like Samson's, as I have no knowledge, so I have less affection. I am wholly alienated from the Life of God, no spiritual life and heat in my heart, but as dead as Nabal; yea, not only a dead heart, but a stony heart, twice dead, ten times dead, nothing will make sense, neither words nor blows, as if I were utterly past all capacity of feeling, as a Stone is.* This is the poor and needy seeking Water, and finding none.

4. *Fourthly*, Then when you have thus told out your broken story to your Physician, then

then caſt your ſelves upon Him, and tell him you do ſo. Honour his ability and all-ſufficiency, to do as great Cures as yours is, though you have not faith enough to honour his willingneſs to undertake your caſe. So did the poor Leper.—*Lord, if thou wilt I know thou art able to make me whole,*— Me though a Leper; God thy Father hath highly exalted thee, and given thee a Name above every name, Power and ability above all to open Priſons, to lead Captivity Captive, to relieve the Poor, to bind up broken hearted: Thou canſt whip out all the Worldly luſts which ſwarm in my heart, all the mony-changing thoughts, and affections, which make my Soul common, and lean, and ill favoured. There be many great and precious Promiſes which God hath made, and the ſcope of them is, that I ſhould be cleanſed from all filthineſs of Fleſh and Spirit, and have a Divine and holy nature, given me, and thou O Chriſt art to make all theſe Promiſes, yea and Amen unto me, and art able to do it, if thou wilt, yea even in my very filthy Soul, Why then is it not done? Touching *Chriſt's* ability, ſee *Gen.* 2. 5. *And every Plant before it was in the Earth, and every Herb before it grew, for the Lord had not made it to rain, and there was not a Man to Till the ground.* The meaning is, that *Chriſt* the Creator of all things, the Eternal Word by which the Father commanded

manded all things to be, was not beholding to Nature or Art, to make any thing that was made, or to preserve it when made; he made the Plants and Herbs before they were in the Earth, that is, he gave the Earth such a formative Vertue, to shape such Plants, and Flowers in her Womb, and then without Rain, or Man's Tillage and dressing, did he preserve these, for Man nor Rain were not yet created, when these Plants and Herbs were actually in Beeing: by his bare Word did he both make all Plants and Herbs, and by the same bare Word, without Rain or Tillage of Man, did he make them grow and subsist: Such is the Power of *Christ*'s Word, as to any distress of the Soul, to raise the dead, to cure the lame and blind.

5. Then in the next Place, trust that it shall be done unto thee as thou needest, and according to the ability of this All-sufficient Agent, that he will say to thee, as to the Leper.— *I will be thou clean.* *Adam* and his Wife perceived that they were naked, *and were ashamed*, and hid themselves there, *Gen.* 3. 7. and this shame was a blessed forerunner of the great good which immediately follow, the revelation of *Christ* to them, and the Promise, and the enabling of them to take hold of them, *For blessed are the poor in Spirit, for theirs is the Kingdom*

dom of God. If God hath opened your eyes to perceive that you are naked, wretched, and miſerable, and to groan under it, as the Apoſtle *Paul*, and to be aſhamed of your nakedneſs, as our firſt Parents, and that this maketh you tremble, and at an utter loſs, crying out, *Who ſhall deliver you*; 'tis a ſure ſign that God is at hand to reveal *Chriſt* to you, as he did to *Adam*, and as he did to *Paul*, therefore excite faith even from thy deſpair, by and by ſome or other will hear thee ſay.— *I thank God through Jeſus Chriſt our Lord, am I eſcaped.*

Motives particularly to preſs you to receive and follow theſe Exhortations, are theſe three. *Firſt*, You who groan and ſigh with this Apoſtle, *O wretched Man and Woman that I am*, &c. You are particularly and ſpecially invited, as it were by name, to come to *Chriſt*, and to truſt that he is both able and willing, yea and cannot do otherwiſe, but relieve you, who ever he paſſeth by. *Come unto me all ye that are wearied and heavy loaded, and ye ſhall finde reſt to your Souls.* The Promiſe expreſſes to all ſuch as you, that ye ſhall finde relief, full relief, reſt to your reſtleſs Souls, *Luk.* 11. 28. In this Promiſe, obſerve the univerſality of the Invitement.— *Come unto me all ye that labour, and are heavy loaded*; *i. e.* which cry out, as the Apoſtle in my

Text, as lost and undone, *O wretched man, &c.* All you by name are invited, and therefore it will be your sin and shame not to come to *Christ*, that is, to trust, that he will undertake your case, and do you good. Therefore as the Apostle saith as to his sufficiency, so say I, as to his will.— *Having such a High Priest, let us draw nigh with a true heart, in full assurance of faith.* So say I, *having such a merciful High Priest*; yea, and having such a high and precious Promise, let all burdened and heart-loaded sinners draw nigh to *Christ*, with full assurance of faith, that he will give them rest. Where promises are so particularly directed, it is much indulgence, and as a stretching out the Hand and Scepter to *Esther*, to welcome and embolden the trembling doubting sinner, yea it is as the Father of the Prodigals, beholding him afar off, and running to meet him.

2. *Secondly*, Consider, that *Christ* is not meerly under the Bond of his Promise to relieve such, though this he cannot break, as he cannot lie, but he is under the bond of much affection in this work. *Husbands love your Wives, as Christ loved his Church, and gave himself for it, that he might sanctifie and cleanse it, with the washing of water by the Word, that he might present it to himself spotless,* Ephes. 5. 26. No Husband can with more

more natural affection, tender and succour, the Wife of his bosom, then Christ doth the helping of poor wretched burdened sinners, the binding up and mollifying their maladies. Some are bound fast enough to a business by their word, but not at all by their affection, and these though they keep their word, yet it is in such a rough churlish way, as is much discouraging; but it is not so with Christ, because he is under the bond of his bowels and affections, as well as under the bond of his word, and therefore trust in him, that your case shall be helped, and very carefully and compassionately helped.

Finally, Consider the danger of not believing in this able One. You become debtors to the Law to fulfill it, and debtors to your own desperate wretched condition, as not self murderers, to deliver your selves from the body of death in which you are, and from the wrath of God, to which this obligeth you. You frustrate the Ordinance of God, which he hath anointed and appointed for your good. You cast your selves under the Covenant of works, as that young Man, which said to Christ, *What shall* [*I do*] *to be saved!* As if he could have saved himself, and so made himself a debtor to fulfill the Law, and Christ put him upon it, seeing he would that way be saved, and so 5.

he will ſerve you and them; Conſider whether you be able to keep the Law in every point, and ſo reſtore your own ſtate, ſome are at the Doctrin of Perfection, but they make void the Goſpel and Chriſt, and will as the young Man, miſs perfection in one thing at leaſt, one thing will be wanting, and he that fails in one Point is guilty of all, and will bring the curſe of the breach of the whole Law upon him. Conſider that by nature you are the Children of wrath, and Tranſgreſſors from the Womb, and how ſoon may the curſe of this ſtate be executed? Wherefore I conclude all with the repetition of the promiſe again to you, *Iſa.* 25. 6, 7, 8. And, I beſeech you heed it well, and take hold of it for your good. *And in this Mountain ſhall the Lord of Hoſts make a Feaſt to all People, a Feaſt of fat things, a Feaſt of Wine on the Lees, of fat things full of marrow, and he will deſtroy in this Mountain the face of the covering caſt over all People, and the Vail that is ſpread over all Nations, and he will ſwallow up death in victory, and the Lord God will wipe all teares from all Faces, and the rebuke of his People ſhall he take from all the Earth, for the Lord hath ſpoken it; and let me add, his heart and ſoul is in it,* Jer. 32. 41. What is the Vail that covereth all Nations? *Anſ.* The Vail of natural corruption, the Body of Death, as the Apoſtle here calleth it, and as this

Prophet

Prophet in this place calls it—Death, and ſaith, it ſhall be ſwallowed up in victory; yea, he hath engaged to wipe all teares, from all Mourners eyes, who ſigh and take on, as this Apoſtle, becauſe of their wretched condition, and to give them victory over the body of this death, and the triumph of this great victory, in this World, or in the World to come. Comfort your ſelves all ye that groan under the Body of Death, with theſe words.

FINIS.

SERIOUS CONSIDERATIONS OF DEATH.

Being A

SERMON

ON

Iſaiah 57. 1.

The righteous Man periſheth, and no Man layeth it to heart, and merciful Men are taken away, none conſidering that the righteous is taken away from the evil to come.

DEATH

SERMON

Iſaiah 57. 1.

The righteous Man periſheth, and no Man layeth it to heart, and merciful Men are taken away, none conſidering that the righteous is taken away from the evil to come.

THe general Mortality of Man-kind, and the Holy Uſe that ſhould be made thereof, by all the living, are the two principal things of this verſe. Death takes away the wicked, and doubtleſs the wicked and others too, ſhould lay this to heart,

heart; for Death is no partial Visitor, if it fetch off one wicked Man, and send him to his place, it will fetch down another; nothing is more naturally the wages of wickedness, than death; and yet no worse enemy to any wicked Man, than death; therefore one wicked Man should be startled much, at the death of another.

But Death sometimes taketh away all Men, and then all Men, bad and good, should be much moved; then all should lay to heart this, *i.e.* should be sensible of their sin, and the displeasure of God, and speedily make peace with him, by repentance towards God, and faith in our Lord *Jesus Christ*, that so present evils, and also future presaged by present strokes, may be turned away; which thing, this People could not be stirred up unto, which was the reason of the complaint of this Prophet: he preached the Funerals of the dead, the best dead, to the living good and bad, but *no man laid it to heart*: that is, not held themselves deeply concerned, to look about them, to search their Souls, to set House and Heart in order to die, but kept on every one in his wonted pace of sin, and wickedness, and formality in Religion, and so fell most of them in the common calamity.

The Doctrines which may be observed in these words, are these. *First, That God some-*

ſometimes by common calamity taketh away the good as well as the bad: Moſes and *Aaron*, as well as the mixed Multitude, which murmured, Did the Lord take off, and would not let them come in to the good Land.—*The righteous Man periſheth*, as if the Prophet had ſaid, the Lord ſtrikes more mortally than any one is well aware, he plucks up the ſtakes in the Hedg, he pulls down the Pillars of the whole Nation, and yet Men do not fear, that all will fall about their Ears. Hence it is that another Prophet, calls upon the beſt People to look about them, and to labour to be much better, yet gives them but a *may be* for their ſafety. *Seek meekneſs all ye meek of the Earth, ye which have wrought his judgments, ſeek meekneſs, ſeek righteouſneſs, it may be ye ſhall be hid in the day of the Lord's wrath.* As if the Prophet had ſaid, I cannot enſure the life of the beſt Man, becauſe God ſometimes deſtroyeth the righteous with the wicked, for ends beſt known to himſelf. This ſhould make us all fear and tremble much in this dying Day, and to give all diligence to make our Calling and Election ſure, and to be getting Oyl into our Lamps, yea and to keep them trim'd, and to ſtand guirt, and ready to go in with the Bride-groom, if call'd at Mid-night, by the deſtroying Angel that is now abroad.

A *Second*

A *Second* Doctrin that may be observed in these words, is this, *That gracious Men and merciful are the likeliest to scape best, in times of common calamity.* The Prophet seems to note it in these words of my Text, as very severe Justice, that gracious and merciful Men should not be distinguished from others, in the Day of evil.—*The righteous Man perisheth, and merciful Men are taken away.* As if the Prophet had said, now the Lord is very angry indeed, that he will not spare such as these, which are so precious in his eye, if any be. *Noah* a righteous Man, was preserved from the *Flood.* And *Lot* a righteous Man, preserved and plucked out of *Sodom*, and had there been *Ten* righteous more, the Cities might have been saved for their sake, as the Ship full of Passengers for *Paul's* sake. And *Ebedmelech* the Black more, a merciful Man, was saved from the destructions which destroyed *Jerusalem*, and so was *Jeremiah.* This should incite all People, as they love their lives in this dying day, to labour after grace, and to be merciful Men and Women, yea bountiful in this day of want, for such as are ready to yield themselves thus to the Scepter of *Christ*, and to follow him fully, with all they have and are, will certainly scape best; such as yield all to the Lord, will save all, if any do. You that become of prophane, righteous and holy Men, you take the likeliest

lieſt way, I know, to eſcape well in this mortal time; If you get not your lives, you will get your Souls for a Prey, no Plague ſhall come nigh that, thus are you lodged ſafe in the Promiſe, as ſoon as you become gracious, and break off from your wicked ways, by repentance. And you that are gracious and godly, think on't, as you love your lives in this day of mortality, ſhew your Faith by your Works, abound in this gift alſo of mercifulneſs, many that are able and carry the Bag, are abroad, and I fear have carried the Bag with them; you that are here, had need be the more merciful, Man's poor will ſtarve elſe. Surely ſuch as are ready to preſerve the lives of others, God will preſerve their lives.

A *Third* Doctrin, that may be obſerved in theſe words, is this, *That times of general ſecurity, under preſent leſſer puniſhments, are of very evil preſage.* It when God's Judgments are in the Earth, righteous Men and merciful be taken away, and none lay theſe drops of the ſtorms to heart, it fore-tells ſurely that the Storm will come, and fall hard, and Thunder, and Hail much. Surely ſome great Evils are at Door, when little ones are made light of: though I cannot call the taking away of one righteous Man in this day, nor the taking away of one merciful Man or Woman in this day, a little puniſh-

Dictum tum vulgo.

punishment. I speak after you, if lesser Rods make no Body feel, great ones surely are a making. —— Righteous Men are taken away, and none consider, that they are taken from great Evil to come.

Sometimes with a foolish Virgins slumber, the good become bad in this, that they lay not GOD's dealings to heart as they should, but let Death, like a Moth, stilly take away one, and then another, and make no noise in Heaven about it; good People are much in a hurry with this World, one about his Farm, and another about his Merchandise, and whilst running here and there, hither and thither, the King of *Syria* is gone, the matters which should have been close kept to the heart, are slipt away out of the mind, and made no use of. And such a temper among the Lord's People, as well as others, is a sure fore-runner of some rousing Judgment at Door, that may well awaken every Body: the Storm begins to come in among you Citizens now, I hope you will be awake anon, the Plague hath kept in the out-parts a good while, O that we in the in-parts within these Walls, had been well awake then, and laid matters to heart then as we should!

The Doctrin which I would stand on, is this, *That general Mortality should be generally laid to heart. Mortal strokes upon all, good*

good as well as bad, should much affect all good and bad. The Strokes of God in this Prophet's time, when he spake the words of my Text, began to be general, God spared not righteous nor wicked, and God thus promiscuously smiting, the Prophet was troubled, that Men were no more affected, as well he might. From whence I observe, *That general Mortality, should be generally laid to heart.* No Man, high or low, good or bad, but should much lay to heart all the strokes of God, which bring death, that great blow to Man's Being. Mortality by Plague, Sword, Famine, or any other way, or by any other Disease, should be well considered, and well made use of, especially if it reach the righteous, as well as others. *The Lion hath roared, who will not fear? The Lord God hath spoken, who can but Prophesie?* *Amos* 3.8. Nature teacheth this in all Creatures, that when such Creatures of prey are abroad, which they know they are in danger of to be preyed upon, to dread and tremble, and to take all care they can, to shun them, and to save themselves. The Prophet *Mica*, who Prophesied in the same time with *Isaiah*, which so complained in my Text, complaineth just like him, and almost in the same words, *Mica* 7. 2. *The good Man is perished out of the Earth, and there is none upright among Men they all lie in wait for blood, they hunt every Man his brother*

ther with a Net, &c. As if the Prophet had ſaid, Good men periſh out of the Earth, and this is ſo far from being laid to heart, and lookt upon as any judgment, that all violences are uſed to take away the reſt, every one lieth in wait for blood, yea the blood of his Brother, as *Cain* lay in wait for his Brothers blood, And where will this end? And by this grief of this Prophet, I gather that general Mortality, the periſhing of good Men, and the periſhing of others, by violences, and murders, and ſuch like, ought much to affect the living, and not the lives of all ſorts to be taken away, and made no more of, than of Dogs, or Hogs, by the death of which there is an advantage. By this Prophet *Iſaiah*, we may ſee this Doctrin again confirmed, that general ſtrokes ſhould generally affect, *Iſa.* 64 9 10, 11. *Be not wrath very ſoon, O Lord, neither remember iniquity for ever, behold, we beſeech thee, we are all thy People. Thy holy Cities are a Wilderneſs, Zion is a Wilderneſs, Jeruſalem a deſolation, the holy and beautiful Houſe our Fathers worſhipped thee is burnt with Fire, and all our pleaſant things laid waſt.* The Prophet in theſe words ſpeaketh prophetically, and beholdeth and repreſenteth that which was to be as done, namely the deſtruction and deſolation of *Jeruſalem*, and that ſtate, Perſons and things, one and all, and how doth he ſpeak of this general Mortality of

Perſons

Persons and things, good and bad, high and low? Doth he speak of it slightly? O no, but with much complaint, and strong cry, and bemoans to God. *Be not wrath very sore, O Lord, be not angry for ever, Zion is a Desolation, Jerusalem a Wilderness*, &c. In these Desolations, as you know by the Scripture, there was Death by Plague, Sword and Famine; then I conclude, that general Mortality, should be generally laid to heart, for the Prophet did thus complain to God, to affect all Men, that they might so complain to God, as he did, how sadly matters went amongst them. Take one Scripture more, *Lam.* 1.6. *And from the Daughter of Zion, all her beauty is departed, her Princes are become like Harts, that can finde no pasture, and they are gone without strength before the Pursuer.* This Prophet layeth to heart particularly the distresses of Princes, and great Men; and alass, what are all these, to the distresses, and death of the righteous, and holy, and merciful Men; which proves that we should lay to heart the common strokes of God, as the Sword and Pestilence take away one as well as another, bad and good, high and low.

I will prove this Point more particularly and distinctly to you. *First*, We are to lay to heart Mortality by the Pestilence. *I have sent among you the Pestilence after the manner*

of Egypt, your Horſes have I taken away, and have made the ſtink of your Camps to come up into your Noſthrils, and ſo killed you with Plagues, and Diſeaſes, attending the Sword, *and yet ye have not returned to me, Amos* 4.10. that is, you have not laid things to heart throughly, to be aſhamed of your evil ways, and to turn from them. The death of Men, nay the death of Horſes, (as ſuch deaths not long ſince were amongſt them) we are to lay to heart, and ſo to lay to heart, as to prepare to meet God; then the death of good Men by the Peſtilence we are ſurely to lay to heart. *From above hath he ſent a Fire into my Bones, and it prevailed againſt them, he hath made me deſolate and faint all the day, Lam.* 1.13. The Prophet in theſe words, as in all the reſt, perſonateth the ſtate of the People generally, and much laid to heart GOD's immediate ſtrokes upon the Perſons of Men, by many mortal fierce Diſeaſes, without ſparing any, —*From above hath he ſent Fire into my Bones, and it hath prevailed,* &c.

Secondly, Mortality by Famine is to be laid to heart. The Prophet *Joel* ſpeaketh of this ſtroke, which indeed is great. — *The Land is as the Garden of Eden before them, and behind them a deſolate Wilderneſs, and nothing ſhall eſcape them, ſpeaking of Vermin ſo devouring all Man's Proviſion,* Joel 2.3.

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at the 12th. verſ. of this Chapter the Prophet telleth us what effect this ſhould have. *Therefore now alſo ſaith the Lord, turn ye to me with all your heart, and with faſting, weeping, and with mourning, rent your hearts, and not your Garments, for he is gracious, who knoweth if he will return and repent.* By which of theſe ſtrokes either Peſtilence or Famine, the godly were taken away, no Man can ſay; for, by Peſtilence, Famine, and Sword, did the Lord contend with that People; That he contended with them by Famine, the Prophet *Joel*, and alſo the Prophet *Jeremiah* teſtifieth, *They have ſowen Wheat, and ſhall reap Thorns, they have put themſelves to pain, but ſhall not profit* (thus doth the Prophet, *poſcere aciem, bid battel*) *and ye ſhall be aſhamed of your revenue, becauſe of the fierce anger of the Lord*, Jer. 12. 13. But moſt plain in *Ezek.* c. 4. & 5. Where the Prophet is commanded to make Bread with Beans and Fitches, and to eat this by weight, and to mix dung with it. And muſt this be laid to heart? Yes, much! How can any do otherwiſe? *Thus ſaith the Lord, ſmite with the Hand, and ſtamp with the Foot, and ſay, alaſs for all the evil abominations of the Houſe of Iſrael, for they ſhall fall by the Sword, by the Famine, and by the Peſtilence*, Ezek. 6. 11. Then they fell by all theſe, and then it is probable that the righteous fell by all theſe, as others; then

we ſhould lay to heart Mortality by all theſe; we ſhould *ſmite with the Hand, and ſtamp with the Foot, and ſay alaſs*. What great abominations have cauſed all theſe great Judgments? God's temporal ſtrokes and judgments, which kill and ſlaughter all ſorts, ſhould much be laid to heart by all ſorts.

Q. But you will ſay, What is it to lay to heart, the mortal ſtrokes of GOD in a Nation?

A. *I anſwer*, It is to be deeply ſenſible of the cauſe, as it may be in our ſelves, or in the Nation wherein we live. Obſerve how the Lord counſelleth *Ezekiel* to carry it, in the day of their dreadful miſery.— *Thus ſaith the Lord, ſmite with thine Hand, and ſtamp with thy Foot, and ſay alaſs for all the evil abominations of the Land of Iſrael*: He doth not barely bid him to ſay, alaſs for all the evil puniſhments of the Land, as Sword, Peſtilence, and Famine, but alaſs for all the wickedneſs of the Land, which hath cauſed theſe. *He that is far off ſhall fall by the Peſtilence, and he that is near ſhall fall by the Sword, and he that remains, and is beſieged ſhall die by Famine*, Ezek. 6. 11, 12. So that to lay to heart mortal ſtrokes in a Nation, is to be deeply affected with the cauſe of them, in our ſelves, or in others.

If you ask me further, where we have found out cauſes in our ſelves, and in others *quos accidam?* as *Saluſt* ſaith, 1.

To whom ſhall I turn and proſtrate my ſelf? and ſay, I have ſinn'd, and done this evil abomination? 2.

Anſw. To God, in the Name of Chriſt. *Therefore thus ſaith the Lord, turn you even unto me, with all your heart and with faſting, and with weeping, and with mourning,* Joel 2. 12. And to do this forth-with, preſently without all delay, or elſe to be ſure it is not turning to the Lord with all the heart. To lay to heart God's willing Diſcipline, is to be full of deep ſorrow for ſin in our ſelves, and others, as the proper cauſes of all ſorts of deaths, and deaths of all ſorts of Perſons, good and bad, and to turn from theſe to the Lord, and to believe on *Chriſt*, that the Lord for his ſake will be pacified, and turn away all his diſpleaſure, and not make us a reproach unto the Heathen, as it is in that Chapter, *Joel* 2. 17. A.

Having thus proved and opened the Doctrin, I will ſhew you in the next Place, what Uſe may be made of it. *Firſt*, This Point is profitable to teach. If we are to be deeply ſenſible of temporal ſtrokes, ſuch as refer to the death of our bodies, then much more are we to be ſenſible of ſpiri- *Uſe* 1.

tual ſtrokes, and eternal ſtrokes, which refer to the death of our Souls. *I will ſend a Famine, not of Bread, but of hearing the Word of the Lord. And they ſhall wander from Sea to Sea, and from the North to the Eaſt, they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not finde it, Amos* 8. 11, 12. How diligently we get the Bills of Mortality now, and being come up to Thouſands, O how we lift up our hands, but who brings in Weekly Bills of our Death of Souls, by the Famine of the Word, of hearing the Word of the Lord, in City and Country? A great deal of do ſeems to be, about the death of Bodies, but ah Lord, how many Thouſand, Thouſand Souls, have periſhed in this City, and in theſe Nations, in a few years paſt, for want of hearing the Word of the Lord, that is able to ſave the Soul! *Be not wrath very ſoar, ſee, behold, we are thy People, Zion is a Wilderneſs, Jeruſalem a Deſolation, and all our pleaſant things are ſcattered, Will the Lord refrain for theſe things?* Herein the Prophet ſeems to be toucht to the quick, that *Zion* and *Jeruſalem* was deſolate, and all theſe Soul-pleaſant things were ſpoiled, whereby Souls ſtarved and periſhed, and Soul-Famine, and Peſtilence was made, a Famine of hearing the Word of the Lord, that whither ſoever they went, from one City to another, from one Sea to another,

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'twas all alike; This, this the Prophet laid deeply to heart, and so should we; I urge it by way of proportion, if we should deeply lay to heart bodily death, then much more Soul-death and destruction. *A fide exorbitans, puniendus*, saith the Civilian, such as play the wanton, from the truth, must be punished answerably. We have been, and yet still are, *a fide exorbitantes*, such as play the unruly Persons from the truth, Children of *Belial*, which cannot bear Christ's Yoke, full of Soul-itch for another Gospel, and being thus lewd in spirituals, answerably in spiritual liberties and enjoyments hath God punished us; it is not a little peril unto us, that we meet now, although the hand of God affright such, as would be looking after us; This, this we should deeply lay to heart, that the Bread for our Souls fails, from the House of our God. The strokes of God, and the strokes of Men together, affright away the Pastors, and so the Pastures of your Souls, and yet all this but the just punishment of much spiritual wantonness and exorbitancy.

Secondly, If temporal strokes which refer to the death of the body, should be laid much to heart, then Eternal strokes, which make the everlasting destruction of the Soul, should be deeply laid to heart much more. Such a stroke as that, *Isai.* 63. 17. 2.

O Lord, Why haſt thou made us to erre from thy ways? and hardened our hearts from thy fear? and ſuch as that, *Prov.* 17. 10. *A reproof entereth more into a wiſe Man, than an hundred ſtripes into a Fool.* Some Mens hearts are by the inward ſtrokes of GOD made Judgment-proof, that Plague, Famine and Sword, all the Ten Plagues that were inflicted on *Pharaoh*, and Ten more to them, will not ſtir them, nor turn them, no more than they ſtopped or turned him, nor yet ſo much. And what do you ſee in this day, done on the hearts of Men by the hand of God abroad, now, of Sword, Famine, and Peſtilence? Do theſe enter the hearts of Men? This ſpeaks that Eternal ſtrokes, judicial wrath upon the Soul is abroad, fitting Men for Eternal death much, of which I fear the moſt of us, are little aware. *O Jeruſalem, Jeruſalem, how oft would I have gathered thee, as a Hen her Chicken, and thou wouldſt not, but now they are hid from thine Eyes.* This was a Soul-mortal, and an Eternal ſtroke, and how *Chriſt* laid it to heart! how he ſighed and wept! O *Jeruſalem. And if our Goſpel be hid, it is hid unto them that periſh*, ſaith the Apoſtle; and how long hath this ſtroke been, upon the Souls of moſt Aſſemblies in theſe Nations, and elſe where! the Power of the Goſpel hid, and a ſpurious efficacy gone forth in the place thereof, faithful Labourers fiſhing all night,

and

and can catch nothing, ſcarce convert a Soul, and unfaithful Labourers, ſuch as come not in by the Door, but come in their own name, theſe pervert many, yea, though they come with never ſo damnable Doctrines, if denying the Lord that bought them, yet ſlockt after. O give me leave to tell you, in this day of God's ſore Viſitation, *Hinc illæ lachrymæ*, theſe are Soul-Plagues, which have brought our Bodily-Plagues; theſe are Soul-mortal and eternal ſtrokes, becauſe we have not received the truth in the love of it, and no Man of us have laid theſe to heart, as we ſhould. Spiritual Plagues and Judgments, have ſwept away Souls by thouſands all the Nations over, many years together, and who of us have laid this Mortality to heart, as we ſhould? See how the Prophet *Iſaiah* layeth to heart ſpiritual ſtrokes, *Iſa.* 24. 16, 17. *My leanneſs, my leanneſs, the treacherous dealer hath dealt treacherouſly, yea the treacherous dealer hath dealt very treacherouſly, fear, and the ſnare, and the Pit are upon thee.* Treachery, ſwearing, forſwearing, thus in ſpiritual matters, as *Judas* who betrayed *Chriſt*, and as much as in him lay, the Bodies and Souls of all Man-kind, ſuch treacherous dealers were the *Jews*, which the Prophets much bewailed, as great, ſpiritual and eternal ſtrokes, and ſo ſhould we, as we ſee theſe on any Nation, for theſe things are written

for

for our learning, that we ſhould follow the foot-ſteps of the Flock. It were well we that live in theſe laſt and worſt times of the World, could with the Prophet for like things, ſigh and ſay, *My leanneſs*, that we could ſigh our ſelves lean this day before the Lord, becauſe of hypocriſie, treachery, and all Soul-villany, and ſpiritual wickedneſs; and the hypocriſie and treachery of our own hearts, greateſt of all, and O how ſhould we ſigh and lament our ſelves lean for this, ere the Plague ſweep us away.

2. The next Uſe of this Point may be for Reproof, and it may reprove two ſorts. 1. Such as are ſenſible of nothing. 2. Such
1. as are ſenſible of nothing to purpoſe. *Firſt*, This may reprove ſuch as are ſenſible of nothing; or nothing ſenſible. Temporal ſtrokes are thick, God and Man upon us, Peſtilence at home, War abroad, God and Man killing and ſlaughtering us, one at Sea, 'tother at Land, Is not this general Mortality? God ſhoots his Arrows every where, and how great is his dread fallen upon us! In what Street of this poor City can one walk, but dead Corps and Ghoſts walk; In what Fields about this City can one walk, where death alſo doth not walk, and as God's Bailiff, ſeize and arreſt, and carry away, to the great Bar above, and to the Judge of all the World, to receive all that

that they have done here in the Body, good or bad? At what corner of this City, can we that live abroad creep in, and not be met and ſaluted with trains of dead Corps, carrying to the Grave, to new Church-yards, and New-exchanges, old Burying-places being over-ſatted and glutted, and Corps inhumanely crowding one another out of their Places, before the time; and among all theſe ſad ſalutations, ſome righteous Men, and merciful Men and Women taken away, and we can tell their names, and where they lived, and ſo ends the ſtory, till the next Bill of Mortality come out, with more taken away, and then they put out the talk of the other, and this is our laying of matters to heart, which is rather a laying them to our Heads and Tongues, than to our Hearts: What change do all your New-exchanges make? He that was a Drunkard, is ſo ſtill: He that was an Adulterer, is ſo ſtill: And he that was an Hypocrite, and a Formaliſt, is ſo ſtill. They that were malicious to the righteous Man, and to the merciful Man, are ſo ſtill. Is it not at our peril even now, to meet to Preach and Pray, as we do at this time? And have not righteous and merciful ones, been hunted from Praying, even in this Plague-time? And is not this our laying to heart general Mortality? May not God well take thoſe home to himſelf, of whom

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we are ſo weary? *Who gave Jacob for a ſpoil, and Iſrael to the Robbers? Did not the Lord, He, againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient to his Law. Therefore he hath poured upon him the fury of his anger, and the ſtrength of Battel, and hath ſet him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart,* Iſa. 42. 25. So it may be ſaid of us, the hand of the Lord ſlayeth us round about, heaps upon heaps, and we walk as if we knew nothing, as if it nothing concerned us. Who ſmites upon his thigh, ſaying, What have I done, to cauſe all this? What is that wickedneſs in my heart, by which I have ſlain ſo many, and ſo good People, righteous and merciful ones? Lord have mercy upon us, is put up now at next Door, it is now right over againſt me, ſaith another; but, Lord have mercy upon me, what have I yet in my heart amiſs, that hath brought the wrath of God ſo nigh me, to ſtare me in the Face? *I will ſcatter them* (ſaith the Lord) *among the Heathen, whom neither they nor their Fathers have known, and I will ſend a Sword after them, till I have conſumed them,* and obſerve what follows, Were they moved with this ſoar threat? *Thus ſaith the Lord of Hoſts, conſider ye, and call for the mourning Women, that they may come, and ſend for cunning Women that they may come, and let them*

them make haſt, and take up a wailing, Jer. 9. 17, 18. As if the Prophet had ſaid, unleſs you ſend for ſome artificial mourning, here will be no mourning at all, for all that God hath threatned or executed, every ones heart is ſo dead and ſtone-hard; and juſt ſo it is now with the moſt of us, that certainly the Plague of the heart, is much more numerous, than the Plague upon our Bodies. If any ask, as *Livy* in another caſe. *Quin ad hoc accingeris?* But why do not People gird themſelves to this thing, no more? Truly I know not; 'tis all the Plague.

Secondly, Such are to be reproved, who lay things to heart a little, but nothing to purpoſe; as when the Plague is come neer them, or when they meet the white Rod, and the black followers upon Neighbours, nay, upon ſtrangers ſhoulders; for fear the dead ſhould infect their living Friends, then they ſtand and ſtare, and lift up their Eyes and Hands, O what a doleful ſight is this! and others concerned for their Relations, weep a while, and wring their hands.—*No Mother loſt ſuch a Child.* But as for ſin the cauſe of all this, Who cries out of this? Who turns from this? Or, who enquires after Chriſt, to take hold of him, to make his peace with God, that theſe mortal quarrels might ceaſe? How many converts by 2.

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the Plague, can ye ſhew me? *By ſwearing and lying, and killing and ſtealing, and committing adultery. Men break out, and blood toucheth blood, therefore ſhall the Land mourn and every one that dwelleth therein ſhall languiſh with the Beaſt of the Field, and the Fowl of Heaven, and Fiſhes of the Sea; yet let no Man ſtrive nor reprove another, for the People are as they that ſtrive with the Prieſt, therefore ſhalt thou fall in the day, and the Prophet ſhall fall with thee in the Night,* Hoſ. 4. 3, 4. The *Dutch* Notes are worth your peruſal, upon theſe words. The fowleſt ſinners were committed by great ones, and if any offered to reprove theſe, and ſeek to bring them to the ſenſe of their evil ways, they were ſure to be ſilenced, and otherwiſe puniſhed, ſo far were that People, from laying any thing to heart. They ſtrove with the Prieſt, *i. e.* ſcorned his reproofs, ſtopt his mouth, impriſoned, baniſhed, killed all that oppoſed, and this was their laying to heart God's dealings with them; the end was anſwerable, they all ranks high and low, periſhed by the wrath of GOD and common judgment; and, ſo ſhall we, or any People who tread in their ſteps: or elſe, why are ſuch Scriptures written? A little laying to heart of late hath ſeemed to be, by commanding Fire to be made in all Streets, and this, and this I fear, is as I have ſaid, a little ſenſe of God's hand, and

to very little purpoſe. It muſt be other Bon-fires to purge the Heavens, to clear the higheſt Heavens. Whoſe heart is a fire as a righteous man, as righteous *Lot*, vexed with the unclean converſation of the wicked? Who ſighs and cries for his own wickedneſs, and the wickedneſs of the Land, and turneth from the evil of his way, and looketh to him that fires the Prayers and Offerings of his People, by his ſweet Incenſe and Interceſſion? Bad men, and good men die daily, and is this Preaching only turned into prating for an Hour, by all you that paſs by? Such is dead, and 'tother is dying, *&c.* And is here all? One of the Cardinals having a great Biſhoprick in *Germany* in *Luther's* days, confeſſed that the Maſs was not void of its faults, that the Courts of *Rome* were corrupted, that a general reformation of the Prieſts and Friers was neceſſary, but that the poor raſcal Monk *Luther* ſhould begin all that, he thought intollerable, and anſwerably ſet againſt him; ſo the Men of this Age will confeſs that there are many things amiſs in all ranks, but that ſuch poor raſcals ſhould reprove them in their Sermons and lives; this, this is now not to be endured, Priſons are too good for ſuch, and the Cure is worſe than the Diſeaſe. And this is all the ſenſe that theſe wiſe men have of matters amiſs, which is a little ſenſe, but to no purpoſe.

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Use 3. Let us make use of this Doctrine in the next Place, to try our selves by it. Are you such as lay to heart the hand of God now, the taking away of righteous and wicked, merciful and un-merciful Men? In most Houses are dead Bodies, if not yet in every House, as in *Ægypt*; In your Houses it may be are, or have been, dead Bodies, and now some dying; Are ye sensible what dead Souls ye have, and how hard to be raised from the dead? How much alive to evil quickly; but as *Nabal*, as dead-hearted as a stone to all good, to the great good, *Christ*, and to the embracing of him. Some are well, and yet still offering their hand to the Physician, saith *Seneca*, their hearts being like a Pond after a storm, a long while trembling. Some are not Soul well, the Plague of a hard heart being on them, and their sores and swellings daily to be seen without searching for, and yet never offer their Pulse to any to feel them, but judge themselves well, and their state good, which confidence is carnal, and an evident token of an impenitent and insensible heart.

If ye say that ye have no calamity in your Families, nor Death in your Houses, yet Death is much in the dwellings of many others; How do ye lay this to heart? God doth whip some upon others backs, and this is tender mercy, and should be the more melting,

melting, and abasing, and drawing to *Christ*, as Cords of great love; Is it thus with you? How the Prophet *Jeremiah* was affected with the calamity of others, especially as he saw it did no good upon their Souls, which was an evident token, how well it wrought upon his Soul; though others smarted, yet he laid to heart, and profited. *My bowels, my bowels, I am pained at my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my Soul, the sound of the trumpet, and the alarum of War. Destruction upon destruction is cryed, for the whole Land is spoiled, suddenly are my Tents spoiled, and my Curtains in a moment; How long shall I see the Standard, and hear the sound of the Trumpet? for my People is foolish, they have not known me, they are sottish Children, they have no understanding, they are wise to do evil, but to do good they have no knowledge,* Jer. 4. 19, 20. Let us apply these words to our selves, do not we lie in such an ill frame of Spirit? Are not our hearts (though God's hand be so heavy) still sottish and senseless of all that whereby we have provoked God, to do all this against us? Very wise and quick to see the Moat in others Eyes, and to lay the blame at others doors. You will say, so did *Jeremiah*, in this Scripture which you have quoted. *I answer*, That the Prophet did see provocations abroad, it is true, but that is

was not without looking well to his own heart; see *Jer.* 12. 1, 2, 3. *Righteous art thou O Lord, when I plead with thee, yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy, which deal very treacherously? Thou hast planted them, yea they have taken root, they grow, yea they bring forth fruit, thou art neer in their mouths, and far from their Reins; but thou O Lord knowest me, and seen me, and tryed my heart towards thee, pull them out like Sheep for the slaughter, and prepare them for the Day of slaughter.* As if he had said, thou knowest right well that I have frailties and infirmities many, yet thou also knowest that I bewail them, and in all things I endeavour to approve my self to thee by thy help, and would do nothing to provoke thee in this Day. Can we thus approve our selves to GOD now?

Use 4. Let the last Use of this Doctrine be for Exhortation. Be sensible, and lay to heart this mortal time, and this dying day, the many thousands of all sorts, good and bad, which now are swept away. Let it not be said, that the Graves are wide open, Hell is wide open, but our hearts are still fast shut. Righteous and merciful Men, as well as profane drunken covetous *Nabals* are taken away, but none lay to heart one or

the other. If the Prophets charge in my Text, ſhould be found a true charge againſt us, alaſs for us! we are all dead Men and Women, and no eſcaping. Wherefore ſtir up your ſelves, weep not for the dead, but weep for your ſelves, ſaying alaſs, alaſs, what have I done? How do I live, that ſo many die where I dwell? Do not I infect the Pariſh? my Family? this City? And be cloſe home in theſe Queries, and in theſe Heart-ſmitings; for ſurely, if we did judge our ſelves as we ſhould, every one in truth, we ſhould not thus continually be judged of the Lord. The Bells tole and ring in your ears, every Morning and Evening, but is there nothing elſe ſounds in your Ears? No *Achan*, no accurſed thing that yet your hearts hide and cleave ſo faſt to? And will not yet, though thus affrighted, part with? *A dreadful ſound is in his ears, in proſperity the Deſtroyer ſhall come upon him*, ſaid *Eliphaz* to *Job*, he ſpeaks to *Job*, as to a worldly Man, catcht in his worldly ways. You have had worldly ways, and tumblings all over the World you Citizens, and now you are at leiſure, and quiet, Do you not hear ſome dreadful ſound, in your ears of ſin, in this and in that? you have complained for want of leiſure, now you have leiſure, pray liſſen well now to your conſciences, what dreadful reports they are ready to make at the great Bar above againſt you, O lay theſe Job 15.21

to heart well, for these have slain you and us now, in all that is dear, and will slay yet all the remnant, unless we all repent. The Prophet *Elijah* by killing two Captains and their Fifties, brought the third Captain upon his knees, and to humble himself, whether in truth I know not, but he saved his life by it, and the lives of his Fifty men. O that *Christ* by killing so many Thousands, so many Eight Thousands, and so many Five Thousands, might bring the rest upon their knees indeed to him; he got his life, and we should get our lives and our Souls; and so would the Plague, as a Plague not come nigh our dwelling.

2. *Secondly*, Let me exhort you to lay to heart the import of these general strokes, that one and all are so cut off, wicked and righteous. These kind of general strokes do import, that we all have sinn'd, and have much provoked God, one as well as another. Righteous Men, and merciful Men, have not been so holy and righteous, and so merciful as we should. Behold, the Days come, saith the Lord, *That I will punish the circumcised with the uncircumcised. Ægypt and Juda, and so puts* them together, and then *Edom* and *Ammon*, and *Moab* and *Israel*, with them which are in the uttermost parts of the Earth, *For all these Nations are uncircumcised in Flesh, and all the House of*

Israel

Iſrael are uncircumciſed in heart, Jer. 9. 25, 26. Some Men are outwardly and openly ſtark naught, and the beſt of us it ſeems are not ſo good at heart as we ſhould be; this let us lay to heart all of us. Or elſe the import of this general mortality is, that God means to harden the hearts of ſome much, by ſlaying the good as well as the bad, that they who have no mind to repent and change their courſes, may be confirmed and encouraged in them, in as much as they ſee, that they eſcape as well as others, and live as long as others. The World is drawing on apace to Atheiſme, and the providence of God ſeems to rock the Cradle. The Idolater and the ſincere worſhiper, the ſuperſtitious and the truly tender conſcience; *Nabal* and the merciful *Abigail*, all die promiſcuouſly; Why, who can tell now which to prefer to follow? That one may think his Religion as good as the other, the the Papiſt and Proteſtant both die of the Plague; and that the ceremoneiſt may think as well of his way, as the ſtrict Non-conformiſt, they both die of the Plague, and this is a Plague indeed to ſome; this is raining ſnares upon Men, which are willing to ſlumber in their own ways. Some are afraid to be over-righteous, and over-ſtrict, and the judgments of God falling ſo promiſcuouſly, will make ſuch very temperate in their Religion; If this be the import of God's de-

ſtroying righteous and wicked, to harden ſlight and looſe Profeſſors, we had need look well to it, who profeſs the Goſpel, that we be very ſubſtantial and real, and that we be not catcht with this ſnare of judging by outward appearance, but look to the Word, what that requires. This ſnare the Prophet *Malachy* ſpeaks of, *Mal.* 2. 17. *Ye have wearied the Lord with your words, and yet ye ſay, wherein have we wearied him? When ye ſay that every one that doth evil is good in the ſight of the Lord*; or, *Where is the God of judgment?* Surely the Lord likes our good fellowſhip, and all the latitudes we uſe, and carnal contents and pleaſures, as well as their rigid ſtrict ſelf-denying converſation, or elſe he would not ſpare us as much or more than he doth them; lay to heart this import of GOD's promiſcuous dealing above all, how God hardens ſinners in their ſins by ſuch dealings.

Or *Thirdly*, and *Laſtly*, This promiſcuous dealing of God imports, that which my Text here tells us, that there are greater evils to come, which God takes the righteous from, and this ſhould be much laid to heart indeed, according to the very letter of my Text. So was *Joſia* by a leſs judgment, taken from a greater. *A præſenti præſumitur, circa futura*, ſaith the Civilian. From preſent things, we may preſume concerning future.

ture. If *Lot* be warned and pulled out of *Sodom*, there is ſurely ſome great and fearful ſtorm a coming. If God ſnatch his People, as he did *Joſia*, in haſt (as it were) to Heaven, we may ſay with this Prophet in my Text, they are taken from the evil to come. Lay to heart therefore the hand of God, that it ſlayes ſo generally one and all; and lay to heart the import of it, that it boads ſome greater evil to come. There be Serpents which have heads in their tails, called *Amphiſbane*. This ſtroke of God taking away righteous and wicked, hath a head in the tail of it, that will make worſe work, than this head which is now fore-moſt, and yet how many doth this fore-moſt head now ſmite and ſlay! and how mortal and tremendous is this *fore-head*!

Thirdly, Be exhorted to lay to heart this, 3.
that you may be the next cut off, who ever you be, ſeeing the ſlaughter men in this day ſpare none, young nor old, rich nor poor, cloſe Lanes, nor open Streets, righteous nor wicked. What ſhould we all then ſay to our ſelves, but this, ſurely I may be next the mark which God will hit. What a trade the Coffin-makers, and Grave-makers now have? And Hell anſwerably doubly inlargeth it ſelf, as you do now ſeek out for new Church Yards; and ſhould not we ſmite on our breaſts, and ſay, O the wonderful mercy and

power, and patience of the Lord, that none of all these have been employed about me yet! That so many thousands should be gone before, and so many thousands more drawing on, and drawing after, and I yet not one of these; O magnified be the rich and Soveraign mercy of God! Am I more righteous, more merciful, more useful with my Talent than such, and such that are gone? O no: not worthy to be named in the Day with them, and yet that I should be left, and they taken, that they should have their turn, their over-turn before me!

When I say, lay to heart, that you may be next, I mean more than one thing, the admiring of GOD's mercy, that you are yet spared; I mean this also, lay to heart your state, whether you be ready. *I was wroth with my People: I have polluted mine Inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid the yoke. And thou saidst, I shall be a Lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it, Isa.* 47. 6, 7. Many parts of the Christian World are given into the hands of Men, and they do with them at their pleasure, and yet are secure, and consider not the end of such ways, that it will be bitterness at last. I have nothing to do with such, but with you.

Are

Are not you yet in ſome ways which are not good, and yet promiſe peace to your ſelves in them, yea though GOD's ſlaughter-men and Fellers be come up to *London*, yea come up to your Doors; and not ſay rather to your ſelves, I had need look about me, I am likely to be next. And what if the Fellers fell me? Whither will the Tree fall when it falleth? Will not the fall of it be very great? If the righteous ſcarcely eſcape now, if the merciful Man ſcarcely eſcape now, Am I likely to eſcape?

The Plague was firſt at Southampton, and at other Towns, before it came to London.

Motives to preſs you thus to lay to heart theſe things, are theſe. *Firſt*, Is this in my Text, How few do lay matters to heart now, either the matters of his works or words, rods or eſcapes, righteous Men & merciful Men, rich Men and poor Men, the Judge and the honourable, *&c.* are taken away, and yet none lay this to heart; If the Prophet had ſaid few lay things to heart, I would have kept his phraſe, but becauſe he ſaith none, I am but too juſtly lead to ſay ſo too. Mortality and deadneſs of Bodies is not yet ſo general, as mortality and deadneſs of Souls. *Zion ſtretcheth forth her hands, and there is none to comfort, the Lord hath commanded concerning Jacob, that his adverſaries ſhould be round about him, Jeruſalem is as a menſtruous Woman amongſt them*, Lam. 1. 17. We the Lord's People (as in every Age)

I;

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I;

Age)

Age) have adversaries round about, the righteous Man and the merciful Man hath adversaries enough; But, who of the World, nay, who of our selves, lay this to heart?

A *Second* Motive to press you to lay to heart these times, is also in the Text. Lay to heart present Rods, or it will be an ill presage upon us, that worse things, *Seven* times worse are at Door. If we be yet senseless, and walk contrary, surely we shall be punished *Seven* times more; 'tis an ill presage, as to the whole Nation, that God may be laying an Axe to the Root of all. *My heritage is to me as a speckled Bird, the Birds round about are against her, assemble all ye Beasts of the Field, come to devour, they have made it desolate, and it being desolate mourneth to me, the whole Land is made desolate, because no man layeth it to heart*, Jer. 12. 9, 10, 11. This Text sheweth us the evil to come, which my Text speaks but darkly of. General insensibility foretelleth general ruine. A poor Speckled People, are most Protestant Churches at this Day, and greater spots me-thinks we get still, by gadding to change our way, which I fear are not the spots of his People. For these things, Plague and Sword, and Famine have desolated much the Protestant Countreys, Cities and Nations, and we seem now to be drawing after: For these things these Nations mourn, that is, the welfare of many mournes, but

Persons

Persons are still insensible. The City being desolate, it mourns, and the Land being desolate, it mourneth; but we are jovial, and drink Wine in Bowls, and stretch our selves on our Beds of Ivory, and chant to the sound of the Viol, &c. which presageth worse still to come, than yet we feel. You have by your insensible sottish carriage under all the dealings of God, made great Graves for a great many good Men, and good things, and you will make a greater for all the rest that remain, and rowl a stone upon the mouth of it, that the whole City may be desolate, the whole Land be desolate, and no remedy; If ye do not lay things to heart.

A *Third* Motive is this, lay to heart present mortal strokes, or else you will be surprised with those that are to come, else the evils approaching, will justly overtake you unawares. You will (as the fool) be singing a requiem to your souls, *Soul take thine ease and be quiet*; thou hast got a good Air to dwell in, and all Neighbours about us be well yet, there is not one sick of the Plague in all the Parish; and thou hast got an excellent receit against the Plague, such and such used it all the last great Plague, and were all well, on some such Lees will you settle, and so be surprised with God's Visitation. *I will visit them that are settled upon their* 3.

their Lees, ſaith the Lord; and a Viſitation when People are thus ſecure, will be a Plague with a vengeance, to Soul and Body, an Eternal Plague, that by dying you will die. This Plague is ſpoken of, *Iſa.* 29. 9. *Stay your ſelves and wonder, cry ye out and cry, they are drunken, but not with Wine, they ſtagger, but not with ſtrong drink, for the Lord hath poured out upon the Spirit of deep ſleep, and hath cloſed your eyes, your Prophets and Rulers, the Seers hath he covered, and the viſion of all is become unto you as the wonder of a Book that is ſealed. I am afraid that this is the Plague of the Plagues that is upon us.* A ſpirit of deep ſleep is poured upon all ranks, wherefore cry out, and cry if ye can, ye handful, which are here this day, yet in the Land of the living, that ye with all the reſt be not ſurpriſed, with the Evil that is yet to come.

4. *Fourthly*, You are the Men and Women which have ſeen afflictions, as the Prophet *Jeremy* ſaid, *I am the Man that have ſeen affliction by the Rod of his wrath*, Lam. 3. 1. You have not only read the Bills, but you have been at the Burials, you have been of the Mourners that have gone about the Streets: You have ſeen the black trains of dead Corſes, going by Sixes and Tens to their long home, therefore your eyes ſhould affect and afflict your hearts; Alaſs, if we here

here in the midſt of ſo many Thouſand deaths, be Soul-dead, and lay nothing to heart, how is it likely that they in the Country, which ſee none of theſe Sermons, ſhould be deeply affected. They have ſcarcely the Word to quicken them in many places, and you have the Word and the Rod, and the Marks of the Rod upon your Bodies, and upon the Bodies of yours, the Marks of the Lord *Jeſus* wrath, you that have ſuch feeling Sermons, and not feel, how will this be cryed out upon! GOD that is come ſo neer to judge, you that have been ſo neer the Grave, if not Hell, that have dwelt in *Golgotha*, among nothing but Tombes, Graves, Sculs, and lean walking Ghoſtes for ſo many Moneths this Year, when others have been out of the ſight and hearing of all theſe things, if you weep not to them, 'tis very unlikely that they will weep unto you.

Finally, This duty of laying to heart the promiſcuous mortal ſtrokes of God, is a duty, wherein God will help you, and ſucceed you, therefore up, and be at it. God hath promiſed *to take away the heart of ſtone, and to give a heart of Fleſh: and that with weeping, and ſupplication he will lead us*: And therefore we ſhould wait upon the Word in theſe his ways, becauſe he will meet us, and aſſiſt us in the work of this day.

day. And God will not only assist, but accept and prosper this work of humiliation. *I have heard Ephraim bemoaning himself thus, since I spake against him, I do earnestly remember him still:* God doth surely hear all bemoaning penitent sinners, and makes a book of remembrance. *They which go forth weeping, sowing precious seed, shall doubtless return with rejoycing, bringing their sheaves with them.* And then will you be called the repairers of breaches, and the restorers of Pathes to dwell in. I conclude all with the saying of one — *Ut velet quisque accipiat.* Let every one weigh well what hath been said, and receive these things as he seeth good, and live in this dying day as he should, or as he will.

FINIS.

THE DESCRIPTION OF A FRIEND.

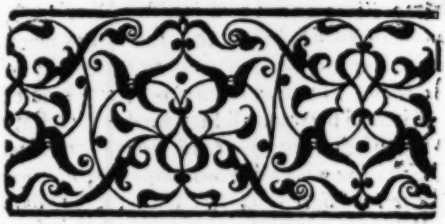
Being A

SERMON

ON

Prov. 17. 17.

A Friend loveth at all times, and a Brother is born for adversity.



Prov. xvii. *Verſ.* xvii.

A friend loveth at all times, and a brother is born for adverſity.

THe condition of the Lords People is very neceſſitous and yet like to be much more, it may not be therfore now unſeaſonable to Preach unto you the Doctrine of neighbourly love, that we may be ſtirred up to become helpful one to another, as the ſtate of times doth, or ſhall call for at our hands.

The nature of friendſhip, and the uſe

thereof in distressed conditions, are the two main things of this Verse to be looke into. The nature of friendship, is to love, —— *A friend loveth*, &c. Love is as much the formality of a friend, as rationality of a Man. Humane nature begets a kind of Kindred between all Man-kind, which state supposeth love.—— *Cum natura quandam cognationem inter homines constituat, alterum alteri insidiari nefas est*, saith the Civilian. Whereas nature makes a certain Kindred between Men, for one to betray another, is most wicked. Now, if nature make a kind of Kindred, and so consequently love, much more friendship makes a kind of Kindred, yea neer Kindred, *a brother*. A friend is, as my Text saith, *a brother*, as a very neer Kinsman, or as a neerest Kinsman. And you may as well say *a brother*, is a brother without love, as say a friend is a friend without love.

A friend loveth, &c. that is, purely. Pure love is that which springeth from pure Principles, which are two, love to GOD, and love to Man, as some way or other bearing his Image, either by Creation or Regeneration, and so not upon any self-account. Thus *David* loved *Saul*, and was much pleased with the Men of *Jabesh Gilead* that buried *Saul*, and much offended with the *Amalechite* that killed him, although he was his great and implacable Enemy. And

thus

thus *Jonathan* loved *David*, although *David* dethroned him. *Jonathan was grieved that his Father had done David ſhame, ſo Jonathan aroſe from the Table in fierce anger, and did eat no meat the ſecond day of the Moneth, for he was grieved for David, becauſe his Father had done him ſhame*, 1 Sam. 20. 34. A friend loveth a friend upon his honour, as he would be found anſwering the will of God, and the Creatures true good, and for no bribe of applauſe or profit.

The Men of *Iſrael* were angry with the Men of *Judah*, for ſtealing *David* home from his exile without them. And the Men of *Juda* made this ingenuous reply. The King is neer of Kin to us, Wherefore then be ye angry for this matter? Have we eaten at all of the King's coſt? Or hath he given us any gift? 2 *Sam.* 19. 42. Have we (as if they had ſaid) any ſelf-end in our kindneſs to *David*, but ſhewing pure love, as ſuch a neer Relation requires.

The love of ſympathy is pure love. The Iron moveth to the Load-ſtone, not from knowledge, conſequently not from deſign, but from ſome hidden ſimilitude in property between them, which is as love in rational Creatures, and from the hand of the firſt mover, which inclines this Creature to that, as pleaſeth him; and no more elſe can

be ſaid, of the matters of friendſhip, no gifts, nor this, nor that make it: *We love not yours but you*, ſaith the Apoſtle.

2. *Secondly*, A *friend loveth*, &c. that is really, not in word only, but in deed, as the Apoſtle ſaith. *And David ſaid to Abiathar, I knew how it would be, when Doeg the Edomite was there, I have occaſioned the death of all theſe Perſons of thy Fathers houſe, abide thou with me, fear not, for he that ſeeketh thy life, ſeeketh my life, but with me thou ſhalt be in ſafety*, 1 *Sam.* 22. 23. I will take care of thy life and livelihood, as of my own, as of he had ſaid. A friend is *alter ego*, another ſelf. *Huſhai* is called *David's* friend, and he made *David's* caſe and condition his own, and adventured himſelf far, as far as his life, and laid down his life for his friend.

Beaſts love one another, and will fight for one another to the death, whoſe friendſhip is but a love of ſympathy. There are in *England* 9725 Pariſhes, how many thouſand Souls may be in theſe Pariſhes? If I ſhould be asked by Men in Place, what is true friendſhip to all theſe Souls? I would anſwer, To love them really: What is that? I *anſwer*, To love them in words and in deeds, to do as he we read of, (in the Acts of the Apoſtles,) *He loved our Nation, and built us a Synagogue*, to provide able and faithful Preachers for every

Pariſh

Pariſh through theſe Kingdomes, that is, to love their Souls, and to feed them, and ſo to love their Bodies, who are in want, and to feed them, and to cloath them, my meaning is, to ſet good Miniſters and good Magiſtrates over them, this were to love really, and ſo to be a true friend to the Nation, and to all in it. To give titles of honour and complements, this is not that which filleth up the definition of friendſhip. Cannot a City, and all Places ſtudy plaucibility of carriage, and muſt this by and by be called friendſhip?

But as *Abſalom* ſaid to *Huſhai* that ſtuck not to him in his diſtreſs, *Is this thy kindneſs to thy friend? to talk and to give goodly complements? Why wenteſt thou not with thy friend?* 2 Sam. 16. 7. A poor Widdow, a Miniſters poor Widdow (of which there be many now) complained to the Prophet *Eliſha*, and he became a friend to her, what was that? *Anſw.* He loved her really. And *Eliſha* ſaid to the Widdow of the Prophet. — *What ſhall I do for thee?* 2Kings 4. 2. and did do for her to purpoſe, as much as her condition needed. Set her out of debt, and gave her and hers wherewith to live upon. *Pliny* tells us of a Sea that doth, *Accipere amnem in rotam ſed non recipit.* That is, takes in ſuch a River, but doth not connaturaliſe it ſelf with it, doth not incorporate it as with other waters, but as it goeth

in, so it goes out: And just so do we open our Doors, and Gates of our Houses and Towns, and *accipere*, take in poor Ministers and poor People, but do not *recipere*, receive them, *i. e.* welcome in, with—*What shall I do for you and for yours?* and make their wants as our own, and mingle tears, and sighs, and cares, and travels, and spirits, and purses with them.

3. *Thirdly*, A *friend loveth*, &c. that is, strongly or unexpressibly. *I am distressed for thee my brother Jonathan, very pleasant hast thou been unto me, thy love to me was* [*wonderful*] passing the love of Women, 2 Sam. 1. 26. *Niphla* from *Pala*, it signifies (saith the Critick) high and hidden, such as Man's power cannot reach nor perform, nor reason attain unto. Used *Exod.* 33. 16. *For wherein shall it be known here, that I and thy People have found favour in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy People from all the People that are upon the Face of the Earth.*—*Separated*, this is the word, that is, so shall we be a People above all expression, admired, and beloved, and honoured, &c. So did *Jonathan* honour and esteem *David*, beyond all expression. And such is the love of a friend it should seem, as set forth to us by the Word.

There is a Hauke which [illegible] *accipiter*

piter humipeta, becauſe it lies hovering over Mice and little Vermin on the Earth, and petty ſmall Birds, as they peep in Hedges and Furrowes, and uſeth not to ſoar and ſeek any noble and great Game, as ſome other kind of ſtately Hawkes do: So there is a love of Man to Man, attended with ſome ſmall realities of action, giving ſome ſmall Mony as one goeth the Streets, and broken meat from the Table, and ſuch like little low things, of kindneſſes and love, which may well be ſpared, and no prejudice; but this kind of love, though it hath a reality in it, and doth good, and would there were more of this in theſe times, yet it doth not denominate the Perſon, which ſo doth a friend, according to the ſenſe of my Text, and yet he is a friend in a large ſenſe, or rather in a little ſenſe.

A friend is a Man of a noble Spirit, that ſoares high and far, to fetch the biggeſt and beſt prey, to feed and ſupply want. Hence it is that one compares friendſhip, to marriage; becauſe friendly love is ſtronger than that, which runs in any other Channel.

Now how wonderful for ſtrength! and how unexpreſſable for pleaſure and pleaſantneſs! Is marriage love? as we have ſome ſignature of it through *Solomon's* love-Song, where the word *Friend* is uſed, to expreſs Marriage-love, and the higheſt love

which passeth between Man-kind. — *His Mouth is most sweet, yea he is altogether lovely: This is my beloved, and this is my* [friend] *O Daughter of Jerusalem*, Cant. 5. 16. And proportionable to such a great love, is all industry and expence to help and bless with the best and most precious things. As *Araunah* brought friendships like a Prince to *David*, and yet but a friend and a stranger, a Gentile. And the wise Men of the East, what Presents they made to *Joseph* and *Mary*, and their Child, or else they had had nothing to flee with-all into *Ægypt* to save their lives. And our Saviour who was *Lazarus*'s friend, how he sighed and groaned to make a Resurrection of Him, so that standers by beholding his carriage, his sighing, his weeping over *Lazarus* Grave, said, *Behold how he loved him!* which is written, that we might have a right pourtraiture of a friend. So *Christ* called *Lazarus* — *Our friend Lazarus is dead.* And *Martha* which was *Christ*'s friend, What a deal of care, and how taken up to provide all that possible could be for *Christ*, and thought she could never provide what was good enough.

And so *Pharaoh*, when he became a friend to *Joseph*, he thought he could never do enough for him, he set him up next to himself, over all his own Nation and Relations. And so the *Persian* Emperor advanced

ced *Daniel* and *Mordecai*. A friend is a favourite, and a favourite is a signet set on the heart, by the finger of God, than which, What is of more estcem?

At such a great and unexpressableness of love, as the true form of a friend, pointeth that Scripture, *Deut.* 13. 6. And observe well the words, at what a height a friend is put, even by the Lord himself, in some sense it should seem, above all relations. *If thy brother, the Son of thy Mother, or thy Son or thy Daughter, or the Wife of thy bosome, or thy Friend, which is as thy own Soul*; entice thee. The meaning of all these high expressions, is, that the love of a friend is very strong, unexpressable, no relation, nor thing in this World, dear enough, nor full enough almost to express it. A Brother, a Son, a Daughter, a Wife, yea ones own Soul; a Friend is as neer, as dear, as any of these, and being brought in in the close, when he had named all neer Relations.—*Or thy Friend which is as thine own Soul*; he would seem to give preheminence of love to a friend, and set him, as *Pharaoh* did *Joseph*, next indeed to his own Soul and Life. And if of due there go such a deep Channel of love to the Creature, O! what an Ocean of love is due to *Christ* our good friend.

Fourthly, A friend loveth thus, as I have before-said, and loveth thus, not for a spurt 4.

and

Oecolampadius & Capito: Their friendship lasted as long as they lived.

and away, but he loveth thus — at all times. *A friend loveth* [*at all times.*] *Cum dives eris plures numerabis amicos!* Whilst we need no friends, we shall have more than a good many.

But the love of friendship, is as the motion of the Sun, all the year, and in all weathers, Winter and Summer. Brutes love one another, only whilst together, and whilst they see one another, but when parted, they utterly forget one another; and thus do most love, which sheweth it to be short of the love of friendship.

A friend loveth at all times, when sick, and when well, when poor as when rich, when absent as when present, when dead as when alive. *And Naomi said unto her daughter in Law, blessed be he of the Lord, who hath not left off his kindness to the living, and to the dead,* Ruth 2. 20. yea, or any that are of him, as *David* did *Mephibosheth*, the Son of *Jonathan*, *He shall eat at my Table, and be as mine own Children. And Jonathan said to David go in peace, for as much as we have sworn both of us in the Name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed for ever,* 1 Sam. 20. 42.

The love of friendship hath a kind of Eternity in it, a *for ever*: The Lord be between my Seed and thy Seed *for ever*: 'Tis a love like the love of God, a kindness like the

the kindneſs of God, as *David* expreſſeth it, that laſteth to the Third and Fourth Generation. *Is there any of the Houſe of Saul that I may ſhew the kindneſs of God to him?* that is, an everlaſting love, 2 *Sam.* 9. 3.

'Tis noted by Hiſtorians of Queen *Elizabeth*, that as ſhe reformed corrupt Religion, ſo corrupt Coin. There is nothing ſo corrupt in theſe laſt days as love, both towards God and towards Man, as appears by the inſtability thereof towards both, which involveth both Tables of the Law, and ſo all Religion; and this is above all powers to reform, but God.

Fifthly, and Finally, *A friend loveth at all times*, that is, moſt tenderly and compaſſionately, and eſpecially in adverſity; which is the meaning of this ſignificant and emphatical expreſſion, which followeth — *And a Brother is born for adverſity.* The reading ſhould be, ſaith ſome, — *And he is born a Brother in adverſity*, that is, through his exceeding tender compaſſion, he become as the neereſt natural relation, and ſo is by his tender love, and tryed love, born and brought forth, as it were a new neer Kinſman, on purpoſe created of God, to ſerve the poor Creature in this ſtrait; as a Creature new made, and now made, which what a great honour it is to him, to whom God giveth a merciful heart? he is as a Creature then extraordinarily and

pur-

purpoſely born, for ſuch a great and acceptable ſervice.

Abimelech the Prieſt loved *David* at all times, but moſt eſpecially when *David* was at a plunge, when he and his followers were ready to ſtarve for want of bread, then he gave them the Shew-bread, which was the Bread out of his own mouth, beſide the hazard he ran in it, of his life; and did not only give him hallowed bread on which the Prieſts lived, but obſerve how he takes his life in his hand, and ſpeaks for *David* to *Saul*, to blunt the edge of his fury againſt him. *And who is ſo faithful among all thy ſervants as David, which is the Kings Son in Law, and goeth at thy bidding, and is honourable in thy Houſe?* 1 Sam. 22. 14. Did not his moſt tender and natural affection, beget him, and render him rather a brother, than a friend to *David* in this ſtrait?

The like inſtance is *Ittai* the *Gittite*, an alien. *Return ſaith David to him, why ſhouldſt thou go up and down with me, ſeeing I go whither I may?* 2 Sam. 15. 20. *And Ittai anſwered the King and ſaid, as the Lord liveth, and as my Lord the King liveth, in what place my Lord the King ſhall be, whether in death or life, even there alſo will thy ſervant be.* What Brother, or what Child, or Father, could more tenderly and naturally have ſpoken and done? Had not his friendly affe-

ction

ction begotten him a neer Kinſman, a Brother to *David* in his adverſity?

Plato endeavoured that *meum* and *tuum*, mine and thine, might not be heard of, in that Common-wealth wherein he was.

And this was the friendſhip of the Primitive Churches and Chriſtian World, without which they could not have ſubſiſted under ſuch bloody Perſecutions. *And the multitude of them that believed were of one heart and of one ſoul, neither ſaid any of them that ought which he poſſeſſed was his own, but they had all things common, and ſo with great power gave the Apoſtles witneſs*, Act. 4.32.

The Hiſtorian ſaith, that Queen *Elizabeth* commanded the whole Ocean, and laid out all to the ſupport of the Proteſtant Intereſt, againſt the Papiſts every where. By this tender and friendly love to the poor perſecuted Proteſtants, ſhe was (in that ſeaſon of the Churches adverſity) born a Siſter, or a Mother in *Iſrael*, as *Debora* is called for like reaſon.

Learn from hence theſe things: *Firſt*, That friendſhip is more than complement, *a how do you*, vain viſits, frothy, fooliſh diverſions, as carrying to Stage-Plays, which make calamity return more heavy, when Perſons are gone, which know to ſhew no better friendſhip. *And Joab fell to the ground* *Uſe 1.*

on

on his Face, and thanked the King, and said, now I know that I have found grace in the sight of my Lord the King, in that the King hath fulfilled the request of his Servant: 2 Sam. 14. 22. *Absalom* was a banished Man, and *Joab* was his hearty friend, and he did not understand Court-complements; But, when things were done that might fully answer the distresses of his friend, there he understood it. Now (saith he) I know that I have found favour, now thou hast fulfilled my requests, and done things that may fully relieve the distressed. *Joab* was born a Brother, as it were to *Absalom* in his adversity by his friendly love, and this written doubtless by the Holy Ghost, to let us know that friendship had much more than slight service in it;- It hath much, and through following and serving distressed causes and conditions, till Petitions with God and Men be granted, and some thing to purpose done, that will arise to full relief.

The Heathen when they would make one another believe, that there was more than words in what they said, would use to cite their strong god *Hercules*, as their Author—*Ut de Hercule accepimus*, as we have heard from *Hercules*; therefore surely it will be accomplished. A friend is a distressed Man's *Hercules*. My friend hath said, he will take care for me in this, and in that

that diſtreſs, therefore ſurely it will be done, he will never ceaſe petitioning God and Man, he will never reſt Night nor Day, till he hath done ſome thing, and ſome thing to ſome purpoſe to relieve my diſtreſs.

We have found a friend no where ſo deficient, as where it hath been ſuppoſed to be moſt abundant, ſaith *Seneca*. Some have all their beſt gifts in their tongue, theſe are unfit to make friends, and yet the forwardeſt to pretend it.

Mephibosheth which had not dreſſed his Feet from the day that *David* fled, till he returned, and came ſo undreſſed to meet him, is a fit Reproof of Complemental friendſhip.

Secondly, Learn from this Deſcription of a Friend, that a Friend is a rare Jewel. If we have hit the Deſcription of a Friend rightly, we doubt we ſhall not eaſily finde the Perſon. *All of you have conſpired againſt me this day, and there is none that ſheweth me, that my Son hath made a League with the Son of Jeſſe, and there is none of you that is ſorry for me, or ſheweth unto me that my Son hath ſtirred up My Servant againſt Me*: 1 Sam. 22. 8. 21

To him that is afflicted pitty ſhould be ſhewed by his friend, yea by any body, by an Enemy, but ye do nothing but play the cenſorious Perſons againſt me, ſaid *Job*. And truly

truly in great diſtreſſes, this is the Vinegar, Gall and Wormwood, which even Friends give, in ſtead of Cordials, in ſtead of compaſſions, and pains, and expence to make relief. A great many ſevere enquiries.

How did he come into ſuch want? ſurely he is an ill husband, he did not follow his buſineſs: How did he come into all this trouble? Surely he was a buſie body, he medled with that which he needed not have done: His Wife and Children go too fine. A thouſand holes are pickt in the Man's Coat quickly; and the reaſon, becauſe ſo poor, and needeth ſome to help him, and none of theſe holes found in his coat whilſt it had a good nap upon it, as long as he had no need of friends. So that they that go for Friends are the worſt of Enemies, and afflict in ſtead of comfort, and more afflict than an Enemy would do.

And yet alaſs this is commonly the friendſhip of this World, yea of ſuch too much whom God hath called out of this World, and off of this World; which is, as if one ſhould ſee a Man or Woman in the Field, and bleeding to death, and ſhould ſpend his time in curious enquiries how it came, and who did it, and why would he go that way alone, and be out ſo late, and never do any thing to ſtay the Man's bleeding, or do any thing to ſave his life.

All People almoſt make diſtreſs and calamity the ſubject of cenſure, and not the object of compaſſion and friendſhip.

Either it is thus, or elſe it is, *I will ſhew kindneſs to Hanun, as his Father ſhew'd kindneſs to me*, 2 Sam. 10. I will invite ſuch, for they invited me, and I will viſit ſuch, for they viſited me, and theſe kind of Friends there be, and few at any higher rate.

A *Samaritan* is a rare Man, who though a ſtranger, and upon no account in the World, but as the wounded Man needed him, fell in with him unasked, and gave him a full relief, and what is more needed, put that upon my account, ſaid this ſtranger. And now, ſaith *Chriſt*, which is the neighbour and friend? Such a Neighbour now, and Friend, I fear, is hard to be found.

A Friend, ſaith *Seneca*, is not only rare in a Houſe, but in an Age. *Aliter de amore atque eſt accipis*, ſaith one.—Thou thinkeſt otherwiſe of love than it is; and ſo we think otherwiſe of friendſhip than it is; we think it a ſlight cheap cold buſineſs, and ſo think that the World is full of friends and friendſhips, till we come to want a Friend.

We think they are friends, which ſerve us as the *Welſh*—Witch ſerved *Tudor* the Second Prince of *North*-Wales, who told him that he ſhould ride through *London* with a Crown upon his Head, and this was to comfort him; whereupon he begin to

be vexatious to the borderers of *England*, till at last he was in Battel overthrown, and his Head cut off, and fixed on a stake, and adorned with a Paper Crown, and was by a Horse-man carried triumphantly through *London*.

And, if People do but put some pleasing fooliſh things in our Heads, and flatter us, this is for your honour, and 'tother thing much for your interest, though never so destructive, these are friends, and embraced, and prefered. And so, do this and do that, and ye shall have a living, and any thing that I can do for you: and so the friendship hath some ill condition in it, which to be embraced, might outwardly advance peradventure, but inwardly cast down certainly; yet these which put these Paper-crowns upon our Heads, would be accounted great friends, and so they are to an ill Interest.

5. Learn that the Providence of GOD is much to be reverenced, for he makes friends, and most an end of strangers, and others fail us, on whom our expectation most is, that we may the more reverence GOD and his Providence.

Jeremiah's Kindred failed him, and God raised up *Ebedmelech*, and *Ahikam*, and both at such times, that surely *Jeremiah* had otherwise lost his life: he had been starved to death, had it not been for *Ebedmelech*.

—My

—*My Lord the King, these Men have done evil in all that they have done to Jeremiah the Prophet, whom they have cast into the Dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the City*, Jer. 38. 9. which kindness his God will reward, see *Jer.* 39.16. By which it is evident he had ſtarved, had it not been for the friendſhip of this ſtranger. And he had been hanged, or beheaded, or ſome ſudden violent death done to him by *Jehojakim*, had not the hand of *Ahikam* been with and for *Jeremiah*. For the King at the ſame time, had fetcht *Uriah* out of *Ægypt*, a Prophet who prophecied the ſame that *Jeremiah* did, and ſlew him with the Sword.—*Nevertheleſs the hand of Ahikam was with Jeremiah to ſave him*, Jer. 26. 24. It is brought in with a *nevertheleſs*, to ſhew the admirable Providence of God, who did raiſe up this friend, to ſtick ſo cloſe to a poor helpleſs Man.

And the poor Cripple which had lain at the Pool long, of a Diſeaſe of 38 Years, and then he had lain till he had periſhed in likelihood, but that *Chriſt* came there, and became a friend to him, to ſhew us, that the Providence of God is much to be reverenced, for he brings forth Brethren for adverſity, he creates a Brother for the day of adverſity.

David was a ſtranger to his Brethren, and an alien unto his Mothers Children, Pſal. 69. 8. And yet well known to *Gittai* a ſtranger, that would live when he did, and die when he did, and this queſtionleſs, that *David* might ſee the Man of God's providence and ſpecial care, and remember it.

For had we our reliefs ſtill from ſuch as are ſome way engaged to be helpful, either as ſome way related, or as ſome way by our kindneſs to them obliged to us, it would make us take our eſcapes in danger, our ſupplies and helps in ſtraits, more ſlightly, and forgetfully.

Courſe uſually are the kindneſſes of neer relations, ſometimes as Reeds they run into our hands, and ſo far from being merciful, that they are unjuſt.

As *Joſeph's* Brethren to him, and God had a Soveraign hand in all that, that he might raiſe Brethren to *Joſeph* himſelf, yea that he might make *Joſeph* a better Brother in adverſity to them, than they had been to him.

The laſt Uſe of this Point is for Exhortation, Do you become ſuch friends, Brethren, for this Day of Adverſity. Be pittiful, be kindly affectioned, be tender-hearted, be cloathed with humility and bowels, ſtoop and waſh the Saints Feet, yea to pull thine Enemies Oxe out of the Ditch, and to lift up his Beaſt, if fallen down under his bur-

den,

den, though thy cruel heart would pass him by. *But as for me when they were sick, my cloathing was Sackcloath, I humbled my soul with fasting, and my Prayer returned into mine own bosom. I behaved my self, as though he had been my friend, or brother, I bowed down heavily, as one that mourneth for his Mother, I was rewarded evil for all this good*, Psal. 35. 12, 13, 14.

If ye be friends to friends, What singular thing do ye? Be friends to strangers, yea to the poor and friendless; such as whose Persons you do not know, only their cases are well known, yea be friends to enemies, yea though illy requited: So was *David*, so was, and so is *Christ* to Thousands and Millions every Day, among which it may be you are some. *They lacked not any thing*, in the first Church of the Gospel, *Act.* 4. 34. They fulfilled the Law of brotherhood; If you become friends, you become brethren, upon such brethren, born for such extremities.

And if ye take the name of friend, remember that you are created *Brethren in the day of adversity*, and fulfill the Law of your adopted and chosen relation. Let not the distressed want, if your can help them; I cannot exhort you yet to sell to be merciful, but I would I could first exhort you to buy some thing here and there, that you might be substantial friends to many in di-

ſreſs, Miniſters and others, Miniſters Widows and others, the Widows and the Fatherleſs, and the oppreſſed, and the oppreſſed and ruined in many Towns and Places, who are eaten up with Vermin, and have no helper, no friend.

But one ſaith he will help, and he will be a friend, and he eats the fleſh; and another he ſaith, give him but a good Fee, and he will help, and he will be a friend, and he takes the poor Carcaſe that is beſt, and he picks the bones; and of theſe friends there are great ſtore, but few ſuch as my Text deſcribeth, for which I fear the Land mourneth, and much more will.

Be friends to the diſtreſſed, be ſo ſimply. *Is there any of the Houſe of Saul, that I may ſhew the kindneſs of God to him,* 2 Sam. 9. 3. And *Ziba* that Wretch ſaid, *Jonathan hath yet a Son that is lame of his Feet*; and would not ſo much as give his Name, nor put the leaſt word of reſpect, as if he would have inſinuated to *David*, that this Cripple was not worth the looking after, by ſuch a Man of honour as *David*. And ſuch ſelf-ſeeking Wretches, great Men have at their elbows, which keep them from becoming ſimple and ſincere friends. For ſimple friendſhip is to look after Criples, and beggers, blind, and lame, and halt, as Chriſt doth. To invite them to our Table, which have ſcarce nothing to eat at their own Table, who to be

ſure

ſure cannot invite us again; and to be Legs to the lame, and Eyes to the blind, &c. But theſe are ſo unthankful, that who can have any heart to do any thing for them? *I anſwer*, Such whoſe hearts are ſimple, and who as *David* ſhew ſimple friendſhip, they will look upon Criples as Criples, and blind as blind, lame and blind in their Souls, as well as in their Bodies; and, if you would have People be thankful, be ſimple in your kindneſs, let them ſee that you do not ſeek theirs in the leaſt but them, every way the relief of them. *Mephiboſheth* was never like to make a Man of uſe to attend upon *David*, to honour his Table; this had been rather to have ſought a friendſhip, than to have ſhewed one. It is a Cuſtome amongſt the *Turkes*, not to believe a Chriſtian's, or a *Jew's* complaint againſt a *Turk*, without a *Turk's* witneſs too, and that is the reaſon, why in ſuch Caſes Juſtice is much corrupted, and ſo little to be had; I only allude to this: The caſes and conditions of many oppreſſed poor and mean ones is ſuch, that unleſs they can get ſuch and ſuch as are great to witneſs to their cauſe, and own them, and ſtick to them, their own complaints will not be believed nor heard; nor indeed will any take it in hand, unleſs they ſee that which may be good ſelf-encouragement, and advantage; ſo that falleth out to be true, which that great Statesman obſerved

ſerved in his Days.—*The rich have many friends*, not only one friend, of which the poor would be glad, but *many friends*, and *the Poor is hated of his own Neighbour*, Prov. 14.20. And, *Prov.* 19. 4. *Wealth maketh many friends, but the poor is ſeparated from his neighbour.* When ye ſee a gold Ring on a Man's Finger, there you take him up, and his cauſe is good, as *Abſalom* ſaid, and ye do but want one well to plead it, and I will do it, and I will do it: and what a many friends the wealthy Man, and the Man with the Gold Ring, and long Hair hath! but a poor Man that hath but one Ewe Lamb, as *Nathan's* Parables, is, but a little eſtate left, and that in danger to be all taken away too, who ſtrives to plead this Perſons caſe? and to own, and to cleave to ſuch a helpleſs one? Wherefore I exhort, be ſimple in your friendſhip, as purely born for adverſity.

Secondly, Be tender and ſtrong friends, that is, not in word only, but in deed, and in the greateſt actions, and labours, and deeds, which diſtreſſes need to relieve them. What a friend *Barzillai* was to *David* in his diſtreſs, againſt *Abſalom* beyond *Jordan*, How brought he him all Proviſions for Himſelf and Followers, which *David* much remembred, becauſe it was ſo ſeaſonable. And what a friend was *Obadia* to the

Lord's

Lord's Prophets, when the violence of *Ahab* and *Jeſſabel* was great, who hid them by Fifties in a Cave, when it muſt needs be with the peril of his life. And our Saviour ſeems to grant ſuch a ſtrength in friendſhip, as to lay down the life for a friend. *Joh.* 15. 13. *Greater love hath no Man than this, that a Man lay down his life for his friends.* Our Saviour ſeems to grant ſuch a height in the love of friendſhip. And the Apoſtle ſaith, we ought to lay down our life for a brother. And a friend is a created Brother of our own Creation, and created of purpoſe for a plunge. Therefore it will be lovely, to get all the heights of true friendſhip in this evil Day, becauſe diſtreſſes and plunges are ſo high, and hard, and great. Nothing leſs almoſt will relieve ſome poor diſtreſſed People, unleſs we do much expoſe our ſelves as *Obadia*, and the Brethren which reſcued *Paul* out of the Tumult, when he was knockt down, and all thought he was dead. *And Rizpah the Daughter of Aiah took Sack-cloth, and ſpread it for her upon the Rock, from the begining of Harveſt till Water dropped upon them, and ſuffered neither the Birds of the Air to reſt on them by Day, nor the Beaſts of the Field by Night,* 2 Sam. 21. 10. *Rizpah* made a covering over her of this Sack-cloth, and ſate under it day and night, with thoſe dead Corpſes of *Saul*'s Family, which friendſhip was very ſtrong, and ten-

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der, and painful, and *David* took it wonderful well at her hands. And if she did so watch with the dead, that no violence might be done by Birds, or Beasts; 'Twere well if we could watch with the living, and that we could play the friends so, to many in Prisons, and bonds, and extremities, which are not dead Corpse yet, but almost so, and many of them worse than so, that is, worse than if they were dead; my meaning is, that where distress is great, we would become great friends.—Our Rule is to *covet the best gifts*, to be most eminent and excellent in every Grace, and be you in this, of friendship.

It was strong friendship in him, which said come and let us go and die with him.

3. Be thus always: And *Hyram* King of *Tyre* sent his Servants unto *Solomon* for he had heard that they had anointed Him King, *&c.* for *Hiram was ever a lover of David.* 1 Kings 5. 1. This is the Property made of friendship in my Text—*A friend loveth at all times.* Had *Hiram* been a lover of *David* only sometimes, and when *David* had no need of him, doubtless *David* would have been cautious of him, and not have put him among the number of his friends; but, *he was always a lover of David. And it fell on a day, that Elisha passed to Shunem, where was a great Woman, and she constrained him to eat Bread. And so it was that as oft as he passed by, he returned in thi-*

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ther to eat bread. Not once or twice coldly invited, but ſhe conſtrained him, and as oft as he paſſed by, and that ſhe might be ſure of him always when he went that way,—*She ſaid to her Husband, behold now, I perceive that this is an holy Man of God, which paſſeth by us continually, let us make a little Chamber in the Wall, and let us ſet for him there a Bed, a Table, a Stool, and a Candleſtick, and it ſhall be when he cometh to us, that he turn in thither.* 2 Kings 4. 10. Friendſhip is a natural thing, and what is natural is durable. I have none that doth *ſo naturally care for me,* ſaith the Apoſtle *Paul* of *Timothy.* A friend becomes a Brother.—that is, naturally affected; as if fleſh of his fleſh, and bone of his bone, and 'tis ſuppoſed in nature, that natural relations are natural always; as hand, and the foot to the head, and the head to the hand and foot are tenderly and ſtrongly careful and affectionate always. *Jonathan went to David in the Cave, and ſtrengthned his hand in God,* as well as when *David* was in favour with *Saul*; and that their friendſhip might be everlaſting, how ſolemnly they ſwore one to another, that their friendſhip might run along from Generation to Generation, and yet *Jonathan* was a Brother to *David* by marriage, and yet he rather choſe to ſtick and truſt to the bond of ſolemn friendſhip, a Brother a-made ſo, by becoming a friend.

Now

Now for Motives to preſs you, to become ſuch friends: *Firſt*, This may be ſaid, God looks for it. *I was an hungry, and ye gave me no meat, I was thirſty and ye gave me no drink, I was a ſtranger and ye took me not in, naked and ye cloathed me not*, Mat. 25. 43. I was a ſtranger and needed a friend, and could finde none; This complaint againſt *Nabals* at the great Day, ſheweth that GOD much expecteth this, that we ſhould be friends to ſuch as are in diſtreſs, and have no help, nor cannot help themſelves. *Thou ſhalt neither vex a ſtranger nor oppreſs him; for ye were ſtrangers in the Land of Ægypt; ye ſhall not afflict Widows or Fatherleſs Children. If thou afflict them in any wiſe, and they cry at all to me, I will ſurely hear their cry, and my wrath ſhall wax hot, and I will kill you with the Sword, and your Wives ſhall be Widows, and your Children Fatherleſs*, Exod. 22. 21, 22, 23, 24. The reaſon why the Lord would not have ſtrangers, nor Widows and Fatherleſs abuſed, and that he will take it ſo ill at our hands to do it, is, becauſe theſe uſually are friendleſs, and have none to help them, whereas he expecteth therefore that we ſhould (and ought to) be friends, and help theſe, and not do as all do, or as the moſt do abuſe them, or at leaſt not look after them. By which it is manifeſt, that God looks that we ſhould be friends to our friendleſs, 'tis their due,

due, and therefore the friendleſs may look for it too, as well as God. *With hold not good from them to whom it is due, when it is in the power of thine hand to do it*, Prov. 3. 27.

Many need friends in this day, therefore become friendly. *And when Abſalom's ſervants came to the Woman to the Houſe, they ſaid, Where is Ahimaas and Jonathan? And ſhe ſaid, they be gone over the Brook of Water. And when they had ſought and could not finde them, they returned to Jeruſalem. And it came to paſs after they were departed, that they came up out of the Well, and went and told King David, and ſaid ariſe, and paſs quickly over the Water, for thus hath Ahitophel counſelled againſt you*, 2 Sam. 17. 20, 21. Many of the Lord's People in theſe evil Days, need friends to hide them, the Antichriſtian World is ſo full of Achitophels purſuing of them; be therefore as this Woman, friends, with your Houſes, with your Eſtates, with your Intereſts. The Diſciples let down *Paul* at a Window in a Basket: Alaſs, ah, and alaſs! the ſtraits which many have been put to in this day, and how many may yet be, who knows then how much it is needed, that you become friends to the diſtreſſed. For many of us Miniſters, it may be ſaid of us, as *Livy*. *Paſtor accola ejus loci*, a Paſtor that dwells, hard by that Place.

And

And ſo we are Paſtors, which live by our Places, ſome of us, or rather indeed die by them, but cannot live in them; and more then many can do that, *To live by their places*, but muſt hide their heads one while, and wander here and there another while, to get Bread for them and theirs, and well when they ſeek it, if they can finde it. And not a few Miniſters and others in this condition, how many then need friends.

Thirdly, Conſider the great ſervice that you may do for God, and for his People, this way. *And three of the thirty chief went down, and came to David in the harveſt time, unto the Cave of Adullam; and the troop of the Philiſtines pitched in the Valley of Rephaim. And David was then in an hold, and the Gariſon of the Philiſtines was then in Bethlehem.* 2 Sam. 23. 13. And *Adullam* was but a little from thence, and yet *David*'s three Worthies came to him, and relieved him in the face of them all, Troop and Gariſon of the Philiſtines, and ſo did him the ſervice of Threeſcore, or Three-Hundred Men. So one friend to a poor *David* in a Cave, in a Priſon, one *Ebedmeleth* to a *Jeremie* in a Dungeon, is worth a Thouſand Courtiers with all their fine words, and a Thouſand Citizens, with all their *Where is he?* And *How doth he do? And ſhall we never ſee him again? Be kind to Barzillai, and ſhew favour*

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to his Sons, and let them eat at thy Table, for [ſo] they came to me when I fled, becauſe of Abſalom thy Brother. 2 Kings 2.7. *David* ſets them down with Emphaſis, [ſo] they came to me: when I fled from *Abſalom* thy Brother, who was like to have carried away all from me and thee too, and when few did ſtick to me on the other ſide of *Jordan*, where the fight was between *Abſalom* and his Father, and in that ſide of the River, where friends were thin, and very tickle which ſide to take to, then did *Barzillai* and his Sons own *David*, and did at that ſtrait a World of ſervice in a little time, *David* puts a [ſo] upon it, and cites it upon his Death-bed.—*For ſo they came unto me.* One ſaith of Friends, that they are ſuch Jewels, that Kings can have none, meaning no faithful friends, and yet *David* had one *Barzillai*, that did *ſo come to him*, and help him. Know your ſeaſons, your objects, and become ſuch friends, and therein know your uſe.

Fourthly, You may obtain great bleſſings in this way, both here and hereafter. *David* charged *Solomon* that he ſhould take *Barzillai*'s Sons to Court with him, and make them to eat at his Table. The Lord built the Midwives Houſes for their friendſhip to *Moſes*; and what a reward did he give *Ebedmelech*, for his kindneſs and friendſhip 4.

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to *Jeremiah*, see *Jer.* 39. 16, 17. *Jeremiah hath a Prophesie on purpose from the Lord:* ——*Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the Lord of Hosts, the God of Israel, behold I will bring my words upon this City for evil and not for good, and they shall be accomplished in that day before thee, but I will deliver thee in that day, saith the Lord, and thou shalt not be delivered into the hands of the Men, of whom thou art afraid. for I will surely deliver thee, and thou shalt not fall by the Sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord.* What God will do with Cities and Nations of the World, in these last and most sinful times, who can tell? O how glad would ye all be, that in such a doubtful day of common danger, if any could secure (and if it were) but your bare life; how much more if any could secure you and yours, your Families and Estates; and in probability *Ebedmelech* did share in this also, as far as any did, for the manner of God is not to give barely what he saith, but something more, and oft-times much more. And what a kindness in this World did the Lord give the *Shunamite* when *Elisha* had kindness, he gave her a Childe, and then when dead, gave him to her again, and then after that warned her of the Famine that was to be *Seven* Years, and willed her what to do: and then at the

end

end of that time, when she returned, God so ordered in his Providence, that *Gehazi* telling the King the stories of the Miracles which his Master did, whilst he was telling how he raised the *Shunamite's* Childe, that the *Shunamitish* Woman came in, and so had all her Estate again, and the profits thereof for the time that she was absent in the Famine. *Accrevit pectori cæpes*, you may get a Fence Breast-high, against all danger; yea Head-high, safety to your lives, to your Children, to your Estates, by becoming as the *Shunamite*, friends, and as *Ebedmelech*, friends; think of it.

And as you may obtain great blessings in this World, so you may obtain great blessings in the World to come; God doth reward of Grace though not of Merit; *Then shall the King say to them on the right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, for I was an hungred, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye cloathed me, I was sick and ye visited me, I was in Prison and ye came to me: then shall the righteous answer him, Where saw we thee this and this? And the King shall answer, Verily I say unto you, in as much as ye have done it unto the least of these my Brethren ye have done it unto me.* 2.

Matt. 26. 40. The Rule is to do good to all, but especially to such as *Christ* will call his Brethren at the great Day; but we may have rewards in Heaven, for being kind and friends to them which never shall come there. Hence it is that *Christ* elsewhere saith, *Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is also faithful in much, and he that is unjust in the least, is unjust also in much; if therefore ye have not been faithful in the unrighteous Mammon, Who will commit to your trust the true treasure?* Luk. 16. 9, 10, 11. If you be friends with your estates, your estates will be great friends to you, your transitory riches will receive you into everlasting Habitations, they will make a large entrance for you into Heaven, though may be none at all for them to whom ye shew kindness, for they may be unworthy, yet ye shall in no wise lose your reward. 'Twere well if friendships would convert all, to whom they are shewed, as they may do some for ought I know; but, if they do not convert any, yet you shall have your reward in Heaven, your riches by being made friendships to the distressed, make themselves your friends, and will receive you into everlasting Houses. But observe what follows, *If ye be unfaithful in this unrighteous man*, that

is,

is, the riches of this World, with which and for which, many make themselves unrighteous, if ye do not shew friendships, as good Stewards of a little Talent. *who will give higher gifts to you*, as grace and glory? So that you may shut up Heaven, or open Heaven, as to all ends and purposes, as to grace and glory, or no grace, nor no glory, as ye become friends to others, or not friends with what you have; now take your choice, shew to the distressed of this Age, that ye were born for this day to be friends to them, or else it had been better ye had never been born. The Ravens will rise in judgment against you, who did spare the Meat out of their Mouths, to feed *Elijah* in his distress, and became friends to him.

Finally, If we should be Friends as Brethren born for the day of the adversity of one or two, then surely we should be friends to the whole Church of God; and if we should be friends to this and that particular Person, then much more to the whole Nation, and to the publick compages of all. *Christ* needs friends, such as *Abraham*, who was a friend of God, and so doth his Church and People need friends, faithful friends, in this Evil Day, wherein many prove false; we are all born for this Day of adversity, to save the whole from the wrath of God, from Pestilence, Sword,

and all the Evils which do assault us. *David* was troubled at the Elders of *Juda*, which should have been Leaders, that they were the last to bring the King to his House, 2 *Sam.* 19. 11. So may him whom that King typified, *Jesus Christ* be troubled, that the great Ones put not their Neck to his yoke, but are the last which set their hands and hearts to any works of the Lord, to shew themselves friends to him, and to the Church and States in which they live. You have Ten parts in the Nation, over what inferior and poor Persons have, and so hath the Church and State Ten parts more in you, than in others; and therefore one of you should be Ten Friends, twenty friends in this Day, to lift up *Jacob* which is low, to relieve the Widow, the Fatherless, all the oppressed, and to see that Magistrates and Ministers faithfully keep the charge of the Lord, and so make up the breaches of the City of *David*, which are many, and lie in the Gap, and not make gaps and breaches, by violence, and rage, and bad example.

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GOD'S
Troops Invading
MAN.

Being A

SERMON

ON

Psal. 42. 7, 8.

7. *Deep calleth upon deep, at the noise of thy Water spouts: all thy Waves and thy billows are gone over me.*

8. *Yet the Lord will command his loving kindness in the Day time, and in the Night his Song shall be with me, and my Prayer to the God of my Life.*

GOD'S

Pſal. 42. 7, 8.

Deep calleth upon deep, at the noiſe of thy Water ſpouts: all thy Waves and thy Billowes are gone over me. Yet the Lord will command his loving kindneſs in the Day time, and in the Night his Song ſhall be with me, and my Prayer to the God of my Life.

GReat afflictions, and great Faith to ſee through them, are the two great Things conſiderable in theſe two Verſes. Afflictions are ſet forth by a Metaphor, taken from the Sea, when * Winds and Rains are tempeſtuous, which are God's Water-ſpouts above; theſe make the Seas roar, and beat, and break to, and again, which are his Wa-

* *The Winds raiſe the Seas, and take them at their backs, ſaith* Seneca.

ter ſpouts below; which Metaphor is to ſhew, the great and vaſt nature of afflictions; they are as the Abyſs, or bottomleſs Sea, that cannot be fathomed; ſuch are the miſeries which God inflicts ſometimes upon the Sons of Men, yea upon his own Children.

2. *Secondly*, This Metaphor is to ſet forth the numbers and troops of trials, wherewith God puniſheth his ſometimes; and the number can as well be numbered, as the nature be fathomed: you can as well fathom the bottomleſs Ocean, as number the Waves and Billowes, which beat up and down in it.

3. *Thirdly*, This Metaphor fetcht forth the continuedneſs of affliction. *Deep calleth upon deep, or calleth for deep.* That is, one Wave beateth up and beateth on another,* through the Tempeſts which God raiſeth. Afflictions unfathomable, innumerable, and very durable, fall ſometimes upon the People of God.

* *Undam undaque pellit*, or *unda ſequax*, as *Virgil* ſaith.

The next thing this Text ſheweth to us, 2. is, the greatneſs and invincibleneſs of faith, which is ſet forth unto us by the Perſon, faith taketh hold on in diſtreſs, and that is God. Faith leans on no Creature, high nor low, (for in great diſtreſs, What can the greateſt Man do?) but God.—— *Yet the Lord ſhall, &c.*

Secondly, The potency and invincible-

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ness of faith is shewed unto us, by that attribute in God, on which faith fastens, and that is his Soveraignty, which commands all other wheels to go. —— *The Lord will command his loving kindness*, &c.

Thirdly, Faith in the potency and invincibleness of it, is shewed us by its excellent issues and effect, which it doth produce, which are two, Prayer, and Praise, and in every dark state. —— *And in the Night his Song shall be with me, and my Prayer to the God of my life*: in which is involved peace, and joy, and all good.

The Doctrin which I observe from these words is this, *That God sometimes maketh all his Waves and Billowes to go over Men, yea good Men.* The *Psalmist* thus complaineth, not once in my Text, but in *Psal.* 69 1, 2. *Save me, O God, for the Waters are come into my Soul; I sink in deep Mire, where there is no standing, I am come into deep Waters, where the Floods overflow me; I am weary of my crying, my throat is dried, mine eyes fail whilst I wait for my God.* *David* was a Man after God's own heart, and yet saith he, *The waters are come into my Soul, and I am come into deep Waters, which overflow me*, and I cry to God, and he lets me cry till my throat be dryed, and can obtain no answer. Elsewhere he speaks of himself, and others. *Thou sellest thy People for naught, and dost not increase thy wealth by their price, (alluding to Slaves) thou makest us a reproach to our* *Doct.*

Neigh-

Neighbours, a scorn and derision to them that are round about us; my confusion is still before me, and the shame of my face hath covered me, Psal. 44 12, 13, 14. There is a great distance between the Planets, they cannot dart one to another, saith *Seneca*. But it is not so with afflictions, these will dart, and reach one to another, when pain is on the body, it will reach unto the Soul.

1. All afflictions for kind and qualities, and all for degree and quantity, doth God sometimes bring upon Man. *First*, All afflictions for kind and quality, that is, spiritual and temporal; Spiritual afflictions GOD brings upon Men, yea upon the best Men; The loss of Ordinances. *When I remember these things, I pour out my Soul, for I had gone with the Multitude to the House of God* Psal. 42. 4. As the loss of Ordinances: So, 2. The loss of God in Ordinances. *Why art thou cast down O my Soul*, &c. *O my God, my Soul is cast down within me, therefore will I remember thee, from the Land of Jordan.* So *Job* complaineth of the loss of God: *The Arrows of the Lord are within me, and the poison of them drink up my Spirit*, Job 6. And what a Man was he for integrity? *I acknowledge my sin, and yet mine iniquity is ever before me*, Psal. 51. 3. *Mine iniquities are gone over my head, they are a heavy burden, too heavy for me to bear; my wounds stink and are corrupt through my own foolishness*,

ness, Psal. 38. 4, 5. A storm cannot raise it self above the Moon, much less as far as the Stars, saith the Philosopher: and yet spiritual storms raise themselves in the Soul above all, Sun, Moon, and Stars, above all the graces, gifts, and endowments the Soul hath, and eclipse and darken all. *My heart is sore pained within me, and the terrors of death are fallen upon me, fearfulness and trembling are come upon me, and horrour hath overwhelmed me*, Psal. 55. 4. So *Hamad, whilst I suffer thy terrors, I am distracted.* And then God is gone indeed, and Sun, Moon, and Stars overwhelmed.

Secondly, Temporal afflictions doth God bring upon Men, yea upon the best of Men. How our Saviour was afflicted in Spirit, we read, his Soul was heavy to death; how he cried out and roared, because of God hiding himself; and as to all outward miseries and injuries, what was not inflicted on him, that Man or Devil, yea or the Justice of God could inflict? *His visage was marred more than any Man's.* He had no House nor home; He was in the Wilderness worried by Devils, and wild Beasts: He had no Bread, no Bed, no Friends, forsaken of all, even of all his Disciples. So *Haman*, how he complaineth of Bodily afflictions. — *I am afflicted, and ready to die from my Youth*, Psal. 88. 14. He had not a well day in all his life, as we say; and yet lived in an ill 2.

time

time to be sick, namely when our Fathers were in their conflicts in *Egypt*, under *Pharaoh*. And yet mark what he saith then, *Thou hast laid me in the lowest Pit, in darkness in the deep! thy wrath lieth hard upon me, and thou hast afflicted me with all thy Waves, Sela.* As if he had said, that it should be done thus, to any poor Creatures, such a season as this, when under the tiranny of a Foreign Enemy, let it be wonder'd at by all the Creation, Angels and Men. So *Hezekiah*, now afflicted outwardly with a great Army of mercileſs Men, inſulting and beſieging him, and no ſooner that over, but ſick unto death of the Plague and other infirmities, as you may read by his complaints, *—Mine Age is departed like a Shepherds Tent, it is removed, I have cut off like a Weaver, my life, he will cut me off with pining ſickneſs*, which is many thouſand deaths, *from Day even to Night he will make an end of me: I reckoned that as a Lion, ſo he will break all my bones*, Iſa. 38. 12. Comets appear in the calmeſt Aye, and yet are very prodigious things: So corporal calamities break out upon Men, when in the greateſt calm of eaſe and content. When *David* ſaid, his Mountain was ſtrong, and that he ſhould never be removed, by and by you hear him cry out, *I am troubled, I am bowed down greatly, I go mourning all the Day long, for my loins are fill'd with a loathſome diſeaſe, and*

Pſ. 88. 7.

and there is no soundness in my flesh, I am feeble and sore broken, I have roared by reason of the disquietness of my heart, Psal. 38. 8.

Secondly, As God brings all afflictions, for kind and quality, on Men, yea on good Men, that is, afflictions spiritual and temporal, inward and outward, on soul and body: So he brings all afflictions for quantity and degree; that is, afflictions very great, and of long continuance. Were they not great and sore things done against *Job*? *Whilst he was yet speaking there came another, and saith, the Fire of God is fallen from Heaven*, i. e. *A great Fire, and hath burnt up the Sheep, and the Servants, and I only am escaped to tell thee.* Poor *Job* now indeed, that Fire and Brimstone, from the Lord out of Heaven, should be rained upon him, as upon *Sidom*, that so he might judg himself to deserve, no better than the wicked *Sodomites* did; What a degree of high Trial, and what a great Twig in the Rod was this? Yea, God saith of the Devil, that he *moved him against Job, without cause, to swallow him up*, Job 2. 3. that is, saith the Margent, when the Devil had nought against him, nor able to bring his own malicious designs to pass against him; yet read Satans Second Commission: *So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his Foot, to the crown of his Head, and he took him a potsherd to scrape himself withall;* 2.

all, and sate down amongst the ashes; and then his friends poured Gall and Vinegar into his Cup: which altogether made his afflictions of the greatest magnitude indeed, the greatest, I think, that ever meer Man had. *David* tells us of the Lyon, and the young Lyon upon him, *Psal.* 17. 12. and of such as did set their mouths against the Heavens, and bark and bite all good Persons and things, and therefore the Lord's People returned *hither*, that is, when they could get no shelter from the wicked, *and Waters of a full Cup were wrung out to them*, Psal 73. 10. And full Cups of misery, speak the greatest punishments for degree and quantity.

2. *Secondly*, God brings afflictions upon Men, yea upon the best Men, as great and sharp, so of long continuance. It hath been a sharp Winter this, and of long continuance; so doth God make in other matters, some times. Some Rivers * had their beginning with the World, and so it may be will have their end, not till the World ends. And some afflictions have their beginning as soon as we, and will have no end till we have; yea, some Rods extraordinary begin with some good People, as soon almost as they begin to be, and end not till they end their lives. It is God's threat, that if all his Laws be not observed, and his glorious and fearful Name — *The Lord thy God*, be feared

* As *Nilus* that ancient River.

ed and revereneed, (And, who can call God his God, but God's Children?) that then he will inflict upon his People great Plagues and of *long continuance, and such he did inflict*, and such he hath said in the new Testament also, will fall out, great troubles, and of long continuance, so long, as if he heard no Prayers, that every ones faith and patience shall faint and fail. When the Son of Man shall come, shall he finde faith upon the Earth? *Like a Crane or a Swallow, so did I chatter, I did mourn as a Dove*, that is, always, so the next words expound it, —— *Mine eyes fail with looking upward*, GOD gave no answer, that his faith was quite spent; *O Lord I am oppressed*, and bear all the burden alone, *Undertake for me*, lend me a hand. *What shall I say, he hath spoken unto me, and himself hath done it, and therefore* it will never be undone, *I shall go softly all my Years in the bitterness of my soul*, Isa. 38. 14, 15. That God inflicts punishments, great punishments, and of long continuance upon good People, read 1 *Kings* 22. 27. *And the King of Israel said, put this fellow in the Prison, and feed him with the bread of affliction, and the water of affliction, until I come in peace.* His warrant (you see) had a long date. Thus God sometimes let loose wicked Men upon the best of his, to fasten their teeth, and scarce ever let go their hold, till they have pluckt out their throats;

throats; to lay them fast in all extremities, like *Joseph*, and there let them lie long, till even their skin and bones rot. And as God lets Men deal thus with their body; so he lets the Devil sometimes deal thus with their Soul, worry them, and worry them long, even all their days. 'Tis but GOD's Commission given to the Devil, and he will do it; as 'tis God's Commission given to wicked Men to torment, and then they do it, and without his Commission, a Dog could not bark or shew his teeth against any child of God. *The Plowers plowed upon my back; and they made long their Furrows*, Psal. 129. 3. *And woe is me that I remain in Meshech, and dwell in the Tents of Kedar, my soul hath too long dwelt with him that hateth peace*; Psal. 120. 5, 6. God excommunicated *Nebuchadnezzar* Seven Years, and made him a Companion for Beasts; and so sometimes he excommunicates his own People, and makes them companions (as *David* in *Arabia* with Black-mores) with Devils, those black Fiends of the lowest Hell, and so long.

The Reasons of this Point are these: *First*, That God may shew his Soveraignty, I will not say his Justice. We have all sin'd, even the best Men, and therefore God may bring all afflictions and miseries upon the best. But I rather choose to say, that God may shew what an absolute Lord of all He

is,

is, and can ſet up what Man he will to be his mark to ſhoot at, and then take him down, and ſet up another. *Mine iniquities are more than the hairs of my head, ſaith David*, Pſal. 40. 12. Uſually leſs than this number are our afflictions when moſt, and therfore where God ſhews ſoveraignty, he alſo ſheweth juſtice. *Iſrael would none of me*, Pſal. 81. 11. Therefore where God pronounced to *Ammi*, I will have none of this People, he was juſt as well as abſolute, and peremptory in his will. Sometimes God ſmites a ſinner, as *Joab* ſmote *Amaſia* under the fifth Rib, ſo as that he ſmites him not again, maketh an utter end at a blow, and no cauſe viſible no more than in other of the Sons and Daughters of Men, and of his People: This properly we call ſoveraignty: Thus may he ſmite any one: for we have not (any one of us all) the priviledge of *Antwarp*, who have two marts laſting ſix weeks a-piece, during which time no Man in his Perſon or Goods can be arreſted. No man hath ſuch priviledge for a day, in order to God: he can arreſt Perſon, Goods, and Life when he pleaſeth, and yet in all ſo, that none can charge him with injuſtice.

Secondly, Doth thus, bring all afflictions upon Men, yea upon the beſt Men, to try integrity. The Sea puſſeth up from its bottom all excrements, as well in fair weather as in fowl, ſaith *Seneca*; but ſo doth not the

Soul. Thou haſt made a Hedge about *Job*, Doth he ſerve thee for naught? No, thou doſt give him much, and ſo hire him to ſerve thee, do but take away as thou haſt given to him, and he will curſe thee to thy face, ſo ſaith God, all he hath is in thine hands, and then again ſaith, touch his Bone and his Fleſh, and he will curſe thee, *&c.* Take away Eſtate, and take away health, health and wealth, and then queſtionleſs he will forſake ſuch a hard Maſter: and yet Satan was deceived, *Job* held his integrity, and now *Job* goes for current Coin in the Lords account. Haſt thou conſidered my Servant *Job, that he is a juſt Man and upright*, &c. Though thou haſt moved me againſt him without cauſe, ſuch an inſtance is *David*.— Thou didſt thruſt ſore at me (that is) Satan, becauſe he ſaith, that he thruſt ſore at him, *that he might fall*, but the Lord helped me, *Pſal.* 118. 13. God afflicts ſore ſometimes, and then the Devil thruſts ſore, to ſhipwrack Conſcience ſome way or other, and thus doth God try Men ſometimes, to know all that is in their heart. There is a Nurſery at a great Dukes ſeat abroad, which is called *Schola illuſtris*. Great afflictions are the great God's *Schola illuſtris*, that in and by which, he makes the integrity of Men appear, that is, all the graces of Men in their true glory. — According to that, 1 Pet. 1. 7. *That the trial of your faith being much*

much more precious, than that of Gold that perisheth may be found unto praise and honour at the appearing of Jesus Christ. Barbils taken among Rocks are brave Fish, and have their right colour.

Thirdly, God brings all afflictions on Men, yea on good Men, to humble and to mortify. Our Fathers were worried with all afflictions in the Wilderness forty Years together, as to prove them, so to humble them, to pull down pride and stubbornes, and to make them long much for *Canaan*, the Land of Rest. And *Job* was kept at such a distance in all his conflicts as to try him, so to humble him and abase him, for his heart was too high, What good Man's heart is not? The Sacrifices of God are a broken and a contrite spirit, such sacrifices in Religion God likes well, *Psal.* 51. 17. He doth not despise low, humble, bleeding sinners, that is, he doth not worry and sleight to see them, because they are as Wheat ground small enough to be Bread fit for their Masters Table. *David*, when his bones were all broken, that is, soul and body much afflicted, then he begins to talk of a broken spirit; when our conditions are high, our spirits are so too: and to bring the one low, the Lord is forst to bring the other low too. *Paul* that was a high confident Man, God was fain from Heaven to fell him to the Earth, and afterward to keep him low and

humble, was fain to let loose corruptions of nature, and buffitings of Satan, that by these thornes in his sides he might prick out and let out all the swelling windy conceits of himself, and of his own holiness, and goodness, and usefulness, which fluttered in his heart.—*Mephibosheth* being a Cripple, how humbly he speaks!—And he bowed himself and said, *What is thy Servant that thou shouldst look upon such a dead Dog as I am*, 2 Sam. 9. 8. So when God Cripples us in all things, wherein we may be of use to him, estate, health inward and outward, and yet keeps on a secret support and kindness though not sensible, Oh how humble it makes the Man! What a dead Dog am I, that the Lord should regard me to do the least favour for me! the ground is too good to bear me. *Naturali prævalet accidentale.* Sometimes accidental things prevail against natural; accidental rods and punishments, prevail against Natural Corruptions and Sins.

Secondly, As God doth bring all afflictions to mortify pride, so to mortify other sins, to which our natures are too too prone, to pluck up all sin by the roots well, especially hypocrisie, with which we do best play with, in the matter of humiliation and mortification, and renewing faith and repentance, till the Lord swinge us indeed with all his Rods, and long. *David*, though

a good Man, was beaten till he roared, and made to roar all the Day long, and Night and Day was God's hand heavy on him, and his moisture turned into the drought of Summer, to make him acknowledg and confess some special sin, which lay hid and was kept close, till a Fire was kindled in his bones, then he confessed, and spit out the sweet morsel which he tumbled in his mouth so long, *Psal.* 32. 5. In some bad matters, we are very bad and naught, and ready to make excuses and defences, and to hide our sin this way, as *Adam*, 'tis but a little one, and I do not use it, it is but now and then, when I meet with such bad company. All afflictions and smart Rods are but few enough in these cases to make us speak out, and do out as we should, and to make such clearing our selves in these bad matters as becometh Penitents. Sometimes of the year in *Ethiopia* when most hot, their Silver waxeth Lead, and no cover of any rich matter can endure saith the Historian; And truly I may more fitly spiritualise it; sometimes when the entisements of some sins most suitable to our nature are strong and hot through Satan's Fire-Darts, all our silver becomes lead, (1) All our graces. Faith and love, and courage fails, and become corrupted and bribed by the sin which so easily besets; and then is God enraged, and layeth about him as a jealous God, and takes

up all his Rods, and layeth them on, as with all his might, and all little enough, to kill pleasing sin and beloved sin at the Root, to dif-heart it well. He makes a great Fire, to purify well, and make the scum come all out as it should. When the Children of *Ammon* saw, that they stank before *David*, then they sent to him the *Syrians*, 2 Sam. 10, 6. So till a Sinner by the many punishments of God, seeth that he stinks in the Nostrils of God, he doth not raise forces against his sin as he should, (1) He doth not set himself to repent of it, and clear and cleanse his afflictions throughly of it, as he should, by faith in the death of Christ. They say of the Spaw Waters broad, that they are not so pleasant as wholesome; so I may say of afflictions, that they are not so pleasant as wholesome. *Inutile per inutile perimitur.*

Thirdly, As God brings afflictions upon Men, yea upon good Men, to mortify sin well! so to mortify them well to all the natural good things of this World, and so to make them indeed dead with Christ to all here. As the Nurse puts bitter things on her breasts, to take off the Child from the sweet milk, and put his mouth out of relish, and no other way to do it: so doth God imbitter our conditions in this World, that so all the sweets which we have here, we may use them as if we did not, and possess them, and they not possess us and our hearts. *David*

2 *d*

vid had many bitten upon his condition before he could ſay, I have behaved my ſelf as a weaned Child. When the World was firſt crucified to *Paul*, then at length he became crucified to the World; when God whips us in this, and whips us in that; takes away this, and takes away that, then by degrees he takes away our hearts too, and ſets them upon better things, but uſually good things firſt die from us, before we become ſo good as to die from them. There is no labourer in *Egypt* that lifts up his eyes to Heaven; they are almoſt angry with the Sun, it doth ſo ſcorch them: Few labourers in and after this World, do lift up their eyes to Heaven much, whilſt the Sun-ſhine of proſperity is hot upon them, but rather angry and vexed, and cumbred with one thing or other, that the World doth not tumble in faſt enough, Few in health and wealth are heavenly.—— In thoſe days was *Hezekia* ſick unto death, *Iſa.* 38. 1. In thoſe days; When was that? ſee the Chapter foregoing. Aſſoon as he had obtain'd that great deliverance from the *Aſſyrian* by Prayer, and all quiet, now leaſt he ſhould grow as *David*, when his War was ended, ſenſual and wanton, God ſmites him with the Plague, and bids him ſet his houſe in order, for he muſt die. *David* being hunted up and down as a Partridge, and poured from Veſſel to Veſſel, what a Heavenly Man is he; and when this is over,

what a carnal Man is he! I am toſſed to and fro, as the Locuſt; mark what follows, *My Knees are weak through faſting, Pſal.* 109. 23. When we are toſſed much, then we faſt and pray, and go to Heaven much upon our Knees. We read in Hiſtory of an Emperor ſtrangled putting on his Royal Robes; nothing more choak the ſeeds of Grace and Heavenly life, than the proſperity of this World; and therefore uſually, one way or other, God kills all things here, to kill us throughly to all here. The Apoſtle bids us endure hardneſs as good Souldiers. In hard ſtates and conditions grace beſt thrives, and the moſt noble things and ſouls to be found.

Uſe 1. Learn from hence what a great God we have to do with, who can ſtat our conditions with all miſeries in a moment, as the Sea ſometimes makes breaches upon the Land, and ſwallows up Towns and Cities, no more to be recovered. *I will have mercy upon the Houſe of Juda, and ſave them by the Lord their God, and will not ſave them by bow nor by ſword, nor by battel, by Horſe nor by Horſe-man, Hoſ.* 5. 7. As God ſaves without bow or ſword, ſo he can deſtroy without bow or ſword, even with his own hand from Heaven many ways. Of which I will ſay, as one doth of *Mary's* being with child by the Holy Ghoſt. *Mirari licet, rimari non licet.* Such dealings of God may be wondred

dred at, but curiouſly ſearch'd into they may not. It may be ſaid of God and the Engins he uſeth againſt Men, as *Huſhai* ſaith of *David* and his followers. Thou knoweſt that *David* and thy Father be mighty Men, and they be chaffed in their minds as a Bear robbed of her Whelps in the Field, 2 *Sam.* 17. 8. God ſometimes, when he ſets upon the Sons of Men, is as fierce Creatures chaſed and chaſed, and robbed of their young, very fierce, and ſo are all the Engins which he uſeth. How fierce was *Shimei* againſt *David*, and threw Stones and curſed him. God hath ſet him on, ſaith *David*. We are made a ſpectacle or Theater, ſaith the Margent, to Angels and to Men; and I think God hath ſent us forth laſt for this ſad ſervice, as appointed to death and ſlaughter in all that is dear, 1 *Cor.* 4. 9. It may be God hath appointed the beſt of Men in theſe laſt Days, to the worſt of deaths and calamities, to cloſe up a long and evil Day, and that the Pit ſhould as it were ſhut its mouth upon the Chriſtians of theſe laſt times, as the Whale upon *Jonah*. Which ſhould make us tremble, and ſtand in awe daily, to conſider what a great and holy God we have to do with.

2. *Secondly*, Learn what need we have of grace, who are lyable to ſuch floods of Evils; yea of much grace. *Noah moved with fear, being warned of God, prepared an Ark,*

and

and went into it; and where else could he have lived, in those great storms and floods which came upon the World? Surely Gods storms and waves will beat much in these last Days; If all of them may come over any Man, then all of us need an Ark, and to hast unto it; that we be in a state of favour with God by Jesus Christ. All our estates may fail us; a Fire of God from Heaven may consume them. All our Friends may fail us, yea all our hearts may fail us, *Mens hearts failing them for fear.* What then will be a Cordial to keep us, but the favour of God, and a state of grace, that the Lord Jesus Christ be with our Spirits? Nine several times in the Ten first Verses of *Paul's* first Epistle to the *Corinthians*, is Jesus Christ named saith one, that hath well observed, to note who it is that is all in all in storms for a Saviour, yea indeed in all conditions. It is Jesus (as the same Observator saith) that is made *Mel in ore, melos in aure, Jubilum in Corde.* Jesus Christ in all conflicts is hony in the mouth, harmony in our ear, a Jubile or great joy in our hearts, when all the waves and billows of afflictions beat upon us, yea when these Waters come into our Souls, when Prophesie, and prosperity failed the state of the *Jews*, they had nothing to live upon but that promise, that the desire of all Nations should come: —The Echo, and the Pool of *Bethesda*, under

Bernard.

Something like that terrible Monarchy of the Greeks before Christ's coming in the Flesh will be before his coming again.

der the great Tirannies of *Antiochus*, and the *Greek* Monarchy; these were the stays of their hearts, that Christ would come, and so by faith did bear up, and he did come. Floods may, yea red Seas may break out, and we may flote in our own blood, therefore an Ark is very needful, and that we be in it, well in it by faith; nothing but Christ can be a Jesus, a Saviour to us all, other things will but rather hasten and heighten the Floods upon us. as the more riches and honour, and the things of this World we have, the more shall we be a fit prey for evil times and Persons. What got the *Cæsars* by their high advances, *Nisi ut citius interficerentur*. Graee therefore is necessary, and speedily necessary. The Flood which swallowed up the first World, is called a Dart. *Methusalah* the Dart cometh; so I believe will the Flood of these last times surprise and come as a Dart, as a *Wall swelling out*, to use the Scripture expression. *Actus morientium non possunt esse in suspenso.* 'Tis the speech of them that study Nature. Death when once it begins to knock, beats down all apace, and cannot be stayed.

Learn what need we have to beg, that God would not lead us into temptation. Extremities are terrible charges. When *Jesus* was beat upon with all God's billows, and likewise *Job*, how they both broke out and curſed the day wherein they were born! 3.

and

and how *David* in like plunge fained himself mad, and drivel'd at *Gath*. A tempted Soul, with all temptations, will have much adoe to bite in blasphemy. I said in my haſt all Men are lyars, yea even *Samuel*, which from the Lord had told him that he ſhould be King. Some dead Mens bodies putrified turn into Serpents. See holy *Ainſw.* in *Gen.* 3. 19. Truly the better we are, when overborn with temptations, we become much the worſe; what Serpents and Scorpions ſome have become by theſe things, in theſe times, more fiery and worſe than others, who yet knows what may be in their hearts as to the main, we know not. How earneſtly Chriſt deſired that the Cup might paſs, and yet was not in danger of ſin as we are, how much more ſhould we ſo deſire, who have not a body to bear, being ſo crackt by ſin, but much leſs, not ſuch a Soul to bear trials, as Chriſt, being ſo wholly defiled and immerſed, with ſin. This on which I am now makes me think of *David*'s ſpeech to *Jonathan*, who as you know he loved dearly: *If there be iniquity in me, ſlay me thy ſelf,* 1 *Sam.* 20. 8. as if he had ſaid, let me dye by the hand of one that loveth me, and then I ſhall dye but one death; but if I dye by the hand of ſuch as hate me, I know not how many deaths I ſhall die. (There is a kindneſs in the Hang-man) nor how many ſins I may commit under ſuch cruckies and in-

inhumanities. If the Cup may not paſs, yet beg that you may be deliver'd from the evil. *I pray not that thou ſhouldſt take them out of the World ſaith Chriſt, but that thou ſhouldſt deliver them from the evil.* Upon this inſiſt, that you may have the benefit of Chriſt's interceſſion, that no Wave may over-whelm any Grace, or hide the face and favour of God a moment from you. *Peccatum tametſi non bonum, tamen in bonum, &c.* ſaith *Auguſtin.* Sin, though it be not good, yet it may be ordered to good: So afflictions, though in themſelves not good, nor joyous, yet God can order them to work about the peaceable fruit of holineſs, and ſo to make them very good, and very joyous.

Learn from hence what great cauſe we have to be full of pitty and tender-heartedneſs one to another; and what Monſters of Man-kind they are, which are hard-hearted, cloſe fiſted, without Man-friendſhip, ſuch as you read of, *Pſal.* 69. 26. *They perſecute him which thou haſt ſmitten, and talk to the grief of him whom thou haſt wounded, they gave me gall for my meat, and in my thirſt they gave me vinegar to drink.* Job's friends ſate down by him Seven Days, and ſaid nothing to him, for they ſaw that his grief was great; and when they did ſpeak, it had been better much they had held their peace, they did ſo talk to the grief of him whom God had wounded. A ſore evil we are apt unto, when

4.

when all God's billows pass over any, to have many hard things to say against them, but very few merciful deeds to do for them; May not their case become yours? May not you whole, become sick? and you rich, become poor? and you *Londoners*, may not you be driven here and there, as well as they in the Country? See therefore and take notice of all the lurking places of *David*, and see where he hideth himself, and come tell me, saith *Saul* to the *Ziphits*. 1 *Sam.*23.23. You *Londoners* have been some lurking places for the Lord's hunted ones long; May not some *Ziphits* discover these lurking places, and make you run and lurk for it too, where you may? And would not you then be glad when such billows beat over you, to be pitied and shelter'd? then think how much it becomes you, to shew pity to wounded souls, and distressed bodies, and to pour out your spirits and Purses to them whilst ye can. A storm fulfils its course in a round, and then bursts with its own violence, saith *Seneca*; and indeed the storm which hath been in divers parts of the Country, will I believe, fulfill its course in a round, in which Circle this City will have its share; and therefore take heed that that be not true of you, which *David* complains of some when in his Cave, *Psal.*142. 4. *I look on my right hand, and behold, but there was no man that would know me, refuge*

fail'd

fail'd me, and none cared for my Soul. Several bleed in soul, and I doubt but few of you care for these bleeding sinking Souls to support them, with your experiences and with your prayers. Many flee to Caves and Dens to hide here and there, and have not to put bread in the heads of them nor theirs, and few I doubt visit *David* in his Cave.

Learn from hence, that we should not sentence our Eternal condition, by our temporal. All God's Waves may pass over the best Man in this World. Christ was exercised with all trials and miseries in this World; was poor, was hated, was murthered; was inwardly tormented, his Soul was heavy to death, and in a great Agony; and so was *Job*; and therefore were judged hypocrites, and deceivers, and accursed of God. *Paul*, when the Vipers was on his hand, they judged him a Murtherer, and when he threw it off and had no hurt, then they would have worshipped him for a God. There is no judgment of God's love or hatred by the things of prosperity or adversity, but rather by our carriage in them. *Many will say, who will shew us any good, but Lord lift thou up the light of thy countenance, and thou shalt put more joy into my heart, &c.* Many can make no other estimate of Mans eternal felicity, but as he is so and so prosperous in this World. Crowns which begirt the Sun or the Moon last not long,

faith

ſaith the Philoſopher. All the Crowns and adventitious Raies of riches and honours which begirt the Saints in this World, to give light and conduct to it, by Day and by Night, they laſt not long, ſome tempeſt or other blows them away; and then when thoſe painted Crowns are vaniſhed away, to judg and cenſure that therefore their Eternal Crown and Glory, is gone too, is to judg amiſs of the Generation of the righteous. Diſcord in the matter of exhalations, maketh ſtorms and tempeſts; ſo diſcords in the matters of God's diſpenſations, make ſtorms; not diſcover'd in his affections to his People. Now God diſpenſeth riches, anon poverty, but both with the ſame ſpirit of love. Now he diſpenſeth peace by his ſpirit to the ſoul; and anon terror and upbraiding, and both by the ſame ſpirit of Fatherly affection: So that ſtorms ariſe from a diſcord in the matter of God's diſpenſations, and not from a change in Gods love: for God is immutable and changeth not, and whom he loveth he loveth to the end.

6. Learn from hence, that the way to Heaven is narrow, ſuch throngs of Miſeries are on one ſide afflicting, and ſuch throngs of Devils on the other ſide tormenting; and then within ſuch throngs of luſts and corruptions on one ſide, and ſuch throngs of Gods frowns and rebukes on the other hand, ſo that the way for the poor ſoul to go to Heaven,

Heaven, between all these is very narrow. The Sea is broad enough, and yet the winds and storms may be such, as to make the passage to such a Port narrow enough, and hard to hit and make. The wayes to Heaven are very spacious, and in themselves very pleasant, but there arise so many storms, within and without, these, these make them narrow and hard to hit, and make, and walk in as we should. *I am counted with them that go down into the Pit, I am as a Man that hath no strength. free among the dead, like the slain that lie in the Grave, whom thou remembrest no more, as they that are cut off from thine hand, Psal.* 88. 4, 5. *They had almost consumed me upon Earth, but I forgat not thy Precepts. Psal.* 119. 87. The wayes of God are broad, and large, and good, but there are so many slaying consuming evils on both sides, these, these make them narrow, and hard to hit, and to walk well in. One mischief almost consumes us, and then get off that a little, and presently another evil worse takes hold of us, and this quite breaks us. Before we can swallow our spittle, wayes beat so thick, that we know not which way to steer. The superior bodies which are fixed are pure and clear, and never change their complexion nor course; If it were thus with our graces, then though storms and troubles did arise, we should see and make our way well enough, we should make

the favour of God, Christ, and Heaven at Mid-night. But our graces change, when our conditions change; and when our bodies are weak, our faith is weak; when our outward condition is low, our graces are all low too, and this maketh the way of Religion hard, and difficult, and narrow.

7. Learn from hence that little trials should not be made much of. At every small thing that befalls us, we do so take on, when others have all the waves of God gone over them, and we have skarce one. We have a few trials, and a many of mercies to support us, and yet what out-cries! and others have all miseries, and skarce one mercy to support them, and yet these it may be make less noise. That which Physicians call inveterate head-ach, is made by every light occasion, and then continueth long, and hardly stayed, and the Person loves to sit in the dark, is here applicable. Some their miseries are inveterate, and yet made and woven with every trivial thing, and then there is no quieting, as if they had more afflictions on them than all the Town besides, and then sit in the dark, mope here and there, and unfit themselves, and undress themselves to all business, to go in a hole; when twenty and twenty undergo more affliction in one Moneth, than they in many Years, yet quiet, and complain little to Men. *My soul*

is continually in my hand, yet do I not forget thy Law, Psal. 119. 109. Some, there is continually but a ſtep between them and ſome mortal malady, and yet how patient, how believing, how heavenly, able to comfort others; and others are more afraid than hurt, as we ſay, and fancy their caſe for miſery more than really it is, and yet how diſconſolate, how unbelieving, how froward, how troubling wife, husband, all the houſe! Some their caſes are as ſad as ſad can be, like thoſe which have a ſentence of Death at the Bar, that ſit like ſentenced Men on the Lader, waiting when the Executioner will do his office, and this I doubt is the caſe of many, and ſome not only as to all their welfare in this World, but as to all their welfare in the World to come. And that we ſhould make ado about this and that, when the life and ſoul and eternal welfare of ſuch and ſuch, hangs thus in doubt before them.

Learn that they have much cauſe to bleſs God, who find any calmes, and *lucida intervalla*, conſidering what continual ſtormes and calamities attend our condition here. 'Tis incredible that a ſtorm ſhould mount as high as Mid-Heaven, and whirl it ſelf among the Spheres, which move ſo peaceably and regularly; and yet it is moſt incredible, if every one of us do not find

ſtorms aſſault us, in our higheſt graces and enjoyments. What Clouds gather ſtill after the Rain in this Climate! What fenny, boggy places our ſpirits are, yielding matter of ſtorms continually, and therefore what cauſe have we to bleſs God if we have any tranquility, or health, or liberty, or ſoul-peace in this World. We value the favours of God as we do a Companion in the way, no longer than he rideth our way; we value the favours of God as we do the paring of our nails, they have ſerved our uſe, and ſo we throw them away. Linnen doth not receive a skarlet die, there is not a deep and fit foundation for ſuch a noble colour; So it is with many Souls, they are as thin Linnen, not deep and ſubſtantial enough to receive a right impreſſion of Gods favours. For pains in the Head, you muſt uſe great frictions and rubbings of the inferior parts of the Body to draw down. And truly diſcontent and unthankfulneſs is an evil in the head and heart too, a ſlightneſs and miſunderſtanding of the great mercies of God, and to cure it, things muſt be rubbed much upon the conſcience, that lower Court of judging and condemning things amiſs, for we are leſs than the leaſt of all Gods favours.

9. Learn that we have much cauſe to be very Heavenly, Floods ſo much overflow all here

here, and all things are so oft floted in this World, that it is necessary our Souls be much upon the Wing, and much aloft in that upper World, *Procul negotiis* should be the Saints Motto. Far from sin, nay far from the troublesome busines and matters of this World, and much else where, to wit, in Heaven, where we say our Treasure is. *How precious are thy thoughts unto me, how great is the sum of them, when I awake I am still with thee. Psal* 39. 18 When all Gods waves over flowed the old wicked World, the Dove flees to the Ark; so should the great and continued troubles of this world make us retreat much to Christ, and to that good and quiet place above, where he is at the right hand of his Father, and we are great gainers by all our losses and troubles, if they produce a Heavenly spirit. *Servus per se, non est persona, sed res, & possessio Domini sui*, saith the Civilian. A Servant that is under all considerations a servant, ceaseth to be a Person in a sort, and is a Mans goods, and the possession of his Master. We are under all considerations the servants of God and therefore we should be as his House, and as his goods and possession, our Souls should be swallowed up in Him and in Heaven; we should not be our own in any thing, but his altogether, and attending still upon Him with all our

thoughts, words and actions, as Servants which are not their own. Let us make a vertue of neceſſity; Where can we be quiet in this world, or how long? and therefore let us be much in Heaven with Chriſt, which is beſt of all.

FINIS.

GOD'S
Troops Invading
MAN.

Being A

SERMON

ON

Psal. 42. 7, 8.

7. *Deep calleth upon deep, at the noise of thy Water spouts: all thy Waves and thy Billows are gone over me.*

8. *Yet the Lord will command his loving kindness in the Day time, and in the Night his Song shall be with me, and my Prayer to the God of my Life.*

GODS

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Psal. 42. 7, 8.

Deep calleth upon deep, at the noise of thy Water spouts: all thy Waves and thy Billowes are gone over me. Yet the Lord will command his loving kindness in the Day time, and in the Night his Song shall be with me, and my Prayer to the God of my Life.

Have been already on these words, and have given their sense, and have made one Observation upon them, and pursued it to an end. Another Observation I purpose to make at this time, which is that I especially aim at, which is this, That Faith looketh thorough the darkest, and most dismal,

mal, and difficult things; All troubles (saith this Prophet) do as the Sea, (wallow me up, and yet the Lord maketh an escape for me, I shall have opportunity to praise him, and pray to him, as the God of my life; That is, he who hath saved my life, the life of my Soul and Body: *David* was as much disappointed from Men of all help, as exercised by God with straits and difficulties; *Surely Men of lowe degree are Vanity, and Men of high degree are a lie, Psal.* 62. 9. And yet observe how he speaks, *viz.* How long will you imagine mischief against a Man, *Ye shall be slain all of you, as a tottering fence, and as a bowing wall shall ye be.* When he was left in the lurch by every one, high and low, yet he saw by faith the downfall of all his enemies, yea, he saw that it was neer, and that as a swell'd rotten wall, they would soon throw down themselves; though none should touch them nor thrust them. *Before your Pots can feel the thorns, he shall take them away as with a Whirl-wind, both living and in his wrath, the righteous shall joy when he seeth the vengeance, he shall wash his feet in the blood of the wicked, so that a man shall say verily there is a reward for the righteous, verily there is a God that judgeth in the Earth, Psal.* 58. 10. What a great fear the whole Host was in, when *Goliah* came forth daily and insulted, and blasphemed, and yet then *David* by faith saw over him, yea saw his speedy

ſpeedy down-fall. *Then ſaid David, thou comeſt to me with a Sword and with a Shield, but I come to thee in the Name of the Lord of Hoſts, the God of the Armies of Iſrael, whom thou haſt defied, this day will the Lord deliver thee into mine hand, and I will ſmite thee, and take thine Head from thee, and will give the Carcaſes of the Hoſts of the Philiſtins this day to the Fowls of the Air, and to the wild Beaſts of the Earth, that ye may know that there is a God in Iſrael*, 1 *Sam.* 17. 45. *Moſes* ſaw all the ſin and miſery that *Iſrael* would plunge themſelves into after his death, how they would wax fat, and kick, and run to new gods, and that all manner of miſeries would come in upon them at this Door, and that they would bring themſelves into an utter loſt condition, as to all outward appearance, and yet then ſaith he, the Lord will do like himſelf, *The Lord will judg his People, and repent himſelf for his Servant, when he ſeeth that their power is gone, and none ſhut up nor left*, *Deut.* 32. 36. This great and free goodneſs of the Lord ſhall ſhame them, for truſting in Idols, and abuſing ſuch a gracious and mighty God, which is the ſenſe of the following words. Holy Mr. *Ainſworth*, upon *Pſal.* 120. 4. obſerves, that Coles of Fire may be kept under Juniper aſhes a whole Year together; and ſurely there be things, if we could skill them, by which ſoul-heat and life, and ſo all the

ſenſes

senses which belong to it, might be preferred long and very strong, not only for a Year, but always, and able to encounter all cases and conditions, though never so dark and difficult.

I will open this Point particularly to you, and shew you the truth *Per Partes* by Parts. Faith can look through matters temporal, though of the darkest and most difficult nature. 'Twas a great Flood which drowned all the VVorld, all Gods waves then passed over Man-kind indeed: And yet *Noah* by faith stem'd that Tide, and saw another VVorld, and his safe landing in it. 'Twas a great strait and temptation to *Abraham*, when called to leave his Country and Kindred, and to go to a Country so remote, and so wicked as *Canaan* was, and to live alone in the midst of such a People, and yet by faith he saw his way, and God before him, and that he should live then more safe than in his own Country. Likewise a great temptation it was, when God called him to offer up his only Son, and yet by faith he saw through that thick Cloud, and that *God was able to raise him from the dead*. It was a dark Day with *David* when *Absalom* was up against him, and *Ahitophel* his VVives Grand-father, *Bathshebas* Grand-father, and yet turned against *David* to the Conspirators, by which the conspiracy grew strong; yet by faith he saw thorough this, and was

quiet

quiet in the midſt of this great tempeſt, as you may ſee, *Pſal.* 3. 5,6. which was Penn'd upon that occaſion. *I laid me down and ſlept; I awakened, for thou Lord ſuſtainedſt me, I will not be afraid of ten thouſands of People, that have ſet themſelves againſt me round about. Ariſe O God and ſave me, for thou haſt ſmitten all mine enemies upon the Cheek bone, thou haſt broken the teeth of the ungodly.* By which it is evident that he ſaw the ruine of that great Army, and his own ſafety in the midſt of all that danger, and this by faith. The Waters of the Flood abated but one Cubit in Four Days when they began to abate, and yet *Noah* by faith, knew he ſhould ſee them quite down at length, though long firſt. And ſurely through his faith theſe waters haſted away to their proper places, for in the laſt day they abated eleven Cubits, which abated but one in four Days before; By this which hath been ſaid, we ſee, that Faith looketh through matters temporal, though never ſo dark and difficult.

Secondly, Faith looketh through matters ſpiritual, though never ſo dark and difficult. As the power of natural corruption, the ſenſe of God's wrath, *&c.* Faith can look through the power of natural corruption, than which what is a greater Mountain, in the eye of an enlighten'd Soul? *O wretched Man that I am, who ſhall deliver me from the body of this death? I thank God through Jeſus Chriſt*

Christ our Lord, Rom. 7. 24, 25. Faith hath a strong and clear eye that can look through such a big and black Mountain, as the body of death is. Satan and corrupt nature are called *the strong man and his goods, Mat.* 12. 29. and Christ spoils them both, and this faith seeth, when both natural corruption and Satan are at strongest. *But I see another Law in my members, willing against the Law of my mind, and bringing me into captivity to the Law of sin, which is in my members. O wretched man, what a wretched state am I in!* And who can, or who will deliver me out of this slavery? and faith answers this hard question. I thank God, Christ can and will, he that is mighty to save, on whom help for me is laid. To this may properly be added, *Rom.* 6. 11. *Likewise reckon ye your selves also to be dead indeed to sin, but alive unto God through Jesus Christ our Lord.* Faith doth reckon the body of sin dead, and all the Powers of it, because that is done by Christ's death to procure it, a Cure that never failed. What shall we then say? if God be for us, who can be against us, or what can be against us. But God be thanked ye were the servants of sin, but now ye have obeyed from the heart the forme of Doctrin, into which ye were delivered. *Behold I was shapen in iniquity, and in sin did my Mother warm me; behold, thou desirest truth in the inward parts, and in that inward*

hidden

hidden part thou ſhalt make me to underſtand wiſdome, that is, experience the power of grace, for by wiſdom is meant grace, *Pſal.* 51 5, 6. By wiſdom is meant grace, and by knowing of wiſdom, means, experiencing of grace. Which ſheweth to us, that he by faith ſaw thorow the power of natural corruption, and all the grieving operations and prevalencies of it; and that the ſtate of his inward man which was ſo ungracious, and which had ſo deceived him, and betrayed him in that matter of *Uriah*, ſhould notwithſtanding be brought to a better and a more ſincere frame for time to come. Hence it is likewiſe, that the Apoſtle *Paul* ſpeaks of the work of Mortification as done, which yet is ſtill but a doing as long as we are on this ſide Heaven, as ſeeing by faith, every accurſed thing in his heart ſlain. *They that are Chriſt's have crucified the fleſh with the affections and luſts.* That is, certainly they ſhall. *The Beaſts of the Field ſhall honor me, the Dragons and Owles, becauſe I give this and that in the Wilderneſs, Iſa.* 43. 20. That is, Creatures by Nature as blind as Owles, and yet as confident and fiery as Dragons, theſe ſhall tee and become as tame that a little Child may lead them. *Jacob* bleſſed *Reuben* that went up to his Fathers Bed, and *Simeon* and *Levy* which had been ſuch Brethren in evil, and this he did by faith, ſaith the Author to the *Hebrews*; which ſheweth

that

that he saw thorow those corruptions, wherewith they were over-taken, the one with lightness, the other with passion and fury, and that God would change all their hearts, both of the one and of the other, and make them gracious; and doubtless in his light the Children came at length to see light, and by his faith were helped to believe.

Secondly, Faith looketh thorow the sense of God's wrath, which is the darkest and most dreadful thing of all. Christ did so, and he did it by faith. when he cryed, *My God, my God. &c. David's* sin in the matter of *Bathsheba*, as much clouded his Soul as any thing and filled his soul with the sense of Gods displeasure, and yet he saw thorow that dark Cloud by faith, as you may see, 2 *Sam.* 12. 23. *But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.* By faith he saw God reconciled as to this foul business, yea reconciled to the Childe that was smitten dead, or else he would not have wiped his eyes, and have said, I shall go to him, but would have continued weeping, and after the death of the Child most of all, as he did for *Absalom*, whom he gave up for a castaway. They made the figure of the Sun upon *Joshua's* Tomb, to preserve the Memorial of that great Miracle of causing the Sun to stand still. Therefore also the place of his dwelling was called

led *Timnath Serath*, or *Heres*, which with some Letters transpos'd, is as you should say, the sign of the Sun: upon the Tomb of a believer you may make the figure of Gods face and favour, for when he is in the belly of Hell, as *Jona*, yet from thence he espies a reconciled God, and his own everlasting mercies sure, though these here be all uncertain. *Wilt thou be angry with us for ever, wilt thou draw out thy wrath to all generations? wilt thou not revive us again, that thy People may rejoyce in thee; I will hear what the Lord God will say, for he will speak peace to his People, and to his Saints, but let them not return again to folly*, *Psal.* 85. 8. The People of God were very low at this time, even as in their Graves and Tombes, and yet there is the figure of Gods countenance even on their Graves, they saw peace, when there was nothing but War. *Who will bring me into the strong City, Who will bring me into Edom? Wilt not thou O God which hadst cast us off? and thou O Lord which didst not go forth with our Armies*, Psal. 60. 10.

Thirdly, Faith looks thorow matters National, as well as Personal, though never so dark and difficult. *Thou wilt save the afflicted People, but wilt bring down high looks, for thou wilt light my Candle, the Lord my God will enlighten my darkness, for by thee I have ran thorow a Troop*, *Psal.* 18. 27. This Psalm was made (saith the Title) when *David* was

 deliver'd

deliver'd out of the hands of all his Enemies, and out of the hands of *Saul*; so that it hath a National reference and respect. *David* saw thorow all National conflicts, as to the godly, that how much distressed soever they were, yet that God would own them and save them. For thou wilt save the afflicted People, but wilt bring down high looks. *They that seek my Soul to destroy it, shall go into the lowest parts of the Earth, they shall fall by the Sword, they shall be a portion for Foxes; but the King shall rejoyce in God, every one that sweareth by him shal glory, but the mouth of them that speak lies shall be stopped,* Psal. 63. 10, 11. *Noah* came out of the Ark about *November*, the very beginning of Winter, when nothing was to be had, but what he had in the Ark for support, and to begin the World withall; and yet he lookt thorow this great strait, which respected not a Nation, but the whole world, and sacrificed at the beginning of the new world, as *Adam* did at the beginning of the old, and so did cast all his care on Christ, who well cared for him, and for all the matters in his hand, which respected the constituting of this World.

If you ask me how a believer doth make such prospect and perspect? I answer, by these four things. *First*, By the Promise: The best Mens eyes fail in dark days, and it is well they do so, for then he betakes himself

ſelf to the promiſe, and by this Trunk beholds afar off. A fooliſh or weak action failing, maketh way to an action that is valid. A believers own ſight failing, maketh him to have recourſe to the promiſe, and by this he maketh proſpect through all. The Title of the Fifth *Pſalm* tells us, that it was made when the *Philiſtines* took *David* in *Gath*, mine Enemies would daily ſwallow me up, for they be many that fight againſt me; but how did he look through this Cloud? I anſwer, by the promiſe, as you may ſee, Verſe the 6. *In God I will praiſe his word, in God I will put my truſt, I will not fear what Man can do, thou telleſt my wanderings, put thou my tears in thy Bottel. In God I will praiſe his word*, verſ. 10. This word which he ſo much ſpeaks of, was that which we read, 2 *Sam.* 23. 5. By which he lookt through ſin and death. *Theſe be the laſt words of David, although my Houſe be not ſo with God, yet he hath made with me an everlaſting Covenant ordered in all things and ſure, for this is all my ſalvation, &c.* that is, inward and outward, temporal and ſpiritual. The promiſe is ſo ordered and made in all things, that in all matters whatſoever faith may ſee by it thorow and thorow; be it ſin of what kind ſoever. Such ſins as *David* committed, before or after converſion; or be it puniſhment ſpiritual or corporal, deſertion of Soul, ſickneſs of body, diſtraction and trou-

Actions inepta ſuccumbens; recurrit ad aptam.

bles in the affairs of this World; bad Family, bad Kingdom, as never any Man could have greater plunges of all sorts than he, and yet by this promise so ordered in all things, he saw still thorow all. To the promise is added the Seal and Oath, to make a strong and clear sight in the darkest case; And this also *David* made use of, when he fought with *Aram Naharaim*, and *Aram Zoba*, Psal. 60. 6. *God hath spoken in his holiness, I will rejoyce, I will divide Sechem, and mete out the valley of Succoth, Who shall bring me into Edom, wilt not thou which hast cast us off?* God hath spoken in his holiness or by his holiness, that is, hath engaged himself by oath, and surely he will not break his word, and his oath. The Church likewise maketh use of this Medium, to see clearly and strongly through trials, *Psal.* 89. 35. My Covenant will I not break, nor alter the thing that is gone out of my mouth, once have I sworn by my holiness, *that I will not lie unto David.* And in what a dark case the People of God were then, we may see by the following words, — *But thou hast cast us off, and abhorred, thou hast made void the Covenant of thy Servant,* (this is the Prayer of the Church, urging the Covenant and Oath to *David*) *Thou hast broken down all his hedges, all that pass by spoil him; thou hast made his glory to cease, and cast his Throne down to the ground, Psal.* 89. 44.

89. 44. Thus did the Church look thorow their dark condition, by the Promiſe and Oath.

Secondly, By Chriſt doth a believer look through all difficulties of what kind ſoever, inward or outward. *The Lord ſaid to my Lord, ſit thou at my right hand, till I make thine Enemies thy Foot ſtool.* What enemies? *Anſ.* All Enemies, inward and outward. The Pſalmiſt by vertue of Chriſt ſaw natural corruption, guilt of ſin, and all Men and Devils oppoſing, deſtroyed. By the death of Chriſt, he ſaw guilt in all the Elect deſtroyed; he ſhall drink of the brook in the way, that is, the black Book *Kedron*, meaning that he ſhould undergo a curſed death, and ſo ſatisfie the juſtice of God, and therefore in the Perſon of all the Elect, lift up his head. Likewiſe by the life, interceſſion, and miniſtry of Chriſt he ſaw all corruptions of nature deſtroyed in the Elect. *Thy People ſhall be willing in the day of thy power, in the beauties of holineſs*, that is, by the adminiſtration of thy holy Ordinances, *Thou haſt the dew of thy youth*, to ſupply them and to moiſten them. Likewiſe by the death of Chriſt he ſaw all outward enemies vain and Devils deſtroyed. *The Lord at thy right hand ſhall ſmite through Kings in the day of his wrath, he ſhall judg among the Heathen, he ſhall fill the places with the dead Bodies, he ſhall wound the heads over many Countrys,*

Pſal. 110. Many things have their greatneſs, not according to their nature, but according to their skill and humility, ſaith *Seneca*; ſo a believer hath his greatneſs and honour, not according to his nature and birth from Men, but according to ſuch a skill which God hath given to him, to make uſe of Chriſt and to renounce ſtill all in himſelf, and by vertue of this he is very great and mighty, and able to do all things. *I can do all things through Chriſt*, ſaith *Paul*, and ſo can ſee through all things by him. 'Twas through Chriſt that the Church ſaw through that dark ſtate before mentioned, *Pſal.* 87. When all that paſſed by ſpoiled, and all hedges down, *Then thou ſpakeſt in a Viſion, to thine holy one, and ſaidſt I have laid help upon one that is mighty, I have exalted one choſen out of the People, with whom mine Hand ſhall be eſtabliſhed, mine Arme ſhall ſtrengthen him, the enemy ſhall not exact upon him, nor the Sons of wickedneſs afflict him, and I will beat down his foes before his face, and plague them that hate him*: which though true of *David*, yet ſpecially and principally of Chriſt, and him did the Church then ſee in *David*, as he by whom all their enemies inward and outward ſhould be deſtroyed.

3. *Thirdly*, By experiences doth a believer look through all difficulties and miſeries, Faith can help it ſelf by reaſon. *What Father, if his Child want bread, will give him a ſtone?*

Experiences.

ſtone? This is reaſon. But much more can faith help it ſelf by experience. *I am a man in authority, and I ſay to one man go and he goeth, and I ſay to another come and he cometh, &c.* This is experience, and faith is wonderful weak indeed, when it cannot thus help up it ſelf, experiences are ſuch ſenſible and ſuch impreſſive things upon all powers within and without. *O ye of little faith, do ye not remember the five loaves, and how many Baskets ye took up,* Mat. 16. Chriſt takes it for granted that faith is very little and very weak indeed, when it cannot help it ſelf by experiences, things which the Man hath had done for him in his wants. He delivered me from the Lyon and the Bear, and he will deliver me from this uncircumciſed Philiſtim. *The Lord, even Jeſus who appeared to thee in the way, he hath ſent that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt,* Act. 9. 17. Doubtleſs that experience which he had of ſuch an eſcape going to *Damaſcus*, advantaged his faith all his days, to look thorow, and to run thorow all the ſtorms and perils which afterward he met withall. Some great ſickneſs the Apoſtle *Paul* had, by the ill uſage of Men who oppreſſed him, and yet God preſerved, and how he raiſed faith by experience to look thorow all evils preſent, and to come, ſee 2 *Cor.* 1. 9, 10. *We would not have you ignorant of the troubles which happen'd unto us*

in Asia, how that we were pressed out of measure, above strength, insomuch that we despaired ever of life, but we had the sentence of death in our selves, that we should not trust in our selves, but in God that raiseth the dead, who deliver'd us from so great a death, and doth deliver, in whom we trust that he will yet deliver us. *Mordecai* is called *Pethakia*, because saith the *Jews*, he opened and expounded all matters, and understood 70 Languages. Experience may be called *Pethakiah*, it doth so interpret all Ridles, and dark matters both of the word and works of God, it explains and interprets 70 and 70 Languages, if there be so many worth the interpreting; it makes a Man with ease and triumph to look thorow and over all before it, though never so dark and difficult, as *David* over *Goliah*, and *Zerubabel* over that great Mountain which was before him, and *Joshuah* the High Priest over sin and Satans occasions, *Is not this a brand pluckt out of the Fire.*

Fourthly, By Prayer doth a believer come to this good eye-sight, to look thorow all dark and difficult matters. *When I cry to thee then shall mine enemies turn back, this I know, for God is for me, Psal.* 56.9. *David* had cryed to God, as one once did a little before an engagement, and he knew he should have the day, and that his enemies would turn their backs; great clearing of sight is made by prayer and tears in dark days, to see thorow

tow matters. A little wind overthrows not only Houſes, but States and Kingdoms, ſaith *Seneca*. A little of this wind, I mean the pantings and prayings of God's People to Heaven, overthrows Perſons and Nations indeed, and is a ſure prognoſtick of good, to whom a praying ſpirit is given, and makes in the heart an aſſurance of good coming. *My ſoul followeth hard after thee, thy right hand upholdeth me*, (then obſerve what he ſaw) *Thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the Earth*, *Pſal.* 63. 8, 9. Whether that were Hell, or the Grave, or both, 'twas well the Church and *David* were rid of them. Prayer is an Ordinance, by which the Soul goeth to Heaven, and then gets a new life and ſtrength before it comes down again. Chriſt found the bleſſing of this Ordinance oft, and hath ſurely ſanctified it to all his for the ſame end, to lift up their heads and hearts above all troubles. *He ſhall cry unto me thou art my Father, my God, the Rock of my Salvation, and I will make him my firſt born, higher than the Kings of the Earth*, *Pſal.* 89. 26. The whole courſe of Nature began with the motion of the Heavens, and continues ſtill vigorous, according to the continued motion of them. Now as the motion of the Heavens is to the whole courſe of Nature, ſo is Prayer to all the graces of the Soul, and to the whole courſe and ſtate of the

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new World; it is this that sets all graces a going, and going true and strong, let weather be what it will. Hence are those pertinent words of *David*. *Trust in the Lord at all times; ye People pour out your hearts before him, God is a refuge for us, Selah, Psal.* 62. 8. He maketh these subservient one to another, faith to prayer, and prayer to faith, as indeed they are. Would you trust in the Lord at all times, then pour out your souls to God: Would you pour out your souls to God, and pray alway, then trust in the Lord at all times. Hence it is that the Apostle *Paul*, when he had spoken at a great height of faith. *Who hath delivered and doth deliver, in whom we trust that he will yet deliver, &c. You also helping together for us by Prayer*, 2 *Cor.* 1. 11. Prayer mounts faith upon its high places, and faith mounts prayer, and makes one *pray in his praying*. Unbelief is soul-fainting, and prayer is a fetching fresh life from the Fountain of Life. Have mercy upon me, *O Lord consider my troubles, which I suffer of them that hate me, thou that liftest me up from the gates of death. Psal.* 13. that is, Soul and Body.

Use 1. Learn from hence, that if faith looketh through the most dark and difficult things, then where faith is not, troubled People and distressed People, must needs be at a great loss, especially in great distresses, yea the truth is in every little distress, every little

little tryal will ſinck them, in whom is no faith, I cannot well give the reaſon of it, ſome things contemptible are very vertual to cure great diſeaſes, of which none are able to give a reaſon. Unleſs this, that faith twines it ſelf with God to do for Man, and all other natural abilities bear up little, becauſe they lead not the ſinner out of himſelf, but to truſt in ſome thing of the Creature, and very little burdens will break the back of a meer Man, though his reaſon and parts, and outward helps may be many. *Saul* was bid to ſtay till *Samuel* came to him, and *Samuel* ſtayed but a little beyond his time, (conſequently his tryal was but little) and he falls upon things and ways unlawful to his ruine. He that believes not will make haſt, becauſe he cannot ſee through any ſtrait. The *Philiſtines* were neer, and thou didſt not come, and therefore 'twas in vain for me to wait, ſo *Saul* reaſoned within himſelf, and ſo will every Man that is deſtitute of faith. *Achan* having no faith could not forbear, but would be providing for himſelf, when as God was before them, and providing for them and protecting of them, and therefore his tryal was nothing, only his luſt: 'Tis true, the iſſues of War are doubtful, and *Caſus fortuitus non eſt ſperandus*, a doubtful caſe is not to be hoped; this may be good talk in humane matters, as we have to do in common bargening, but

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in divine matters as are to be considered in order to God, it is not good so to reason; yet thus and no otherwise in all fortuitous and hazardous matters, will Men which have but meer reason; they will say there is no hope, and so fall to the use of their wits, and make haste to some evil or other, if God do not mightily prevent. Though the promise be exceeding great and precious, and though there be many of them, as the Apostle *Peter* saith, yet a Man in whom is no faith, can see by these no relief at hand, but still *a dreadful sound is in his ear, he believeth not that he shall return out of darkness, Job* 15. 21, 22. This stop of trade will beggar me; these crosses and losses will certainly undo me; these and these Bags will be quite emptied by and by, and then what shall I do for more? And so instead of hoping to the end, the distressed Man never hopes at all, but universally down, and thus at every straw and strait. There was a universal darkness over the World for twelve hours, then was light created in this upper horizon, saith a great Scholar: but where faith is not, there is a universal darkness for more than twelve hours, even all the days of the Man's life, and nothing can create light, neither the word nor works of God, but always and in all cases the Man cries out, like that *Rockwood* (which was a great stirrer up of Persecution against the Martyrs, and being

ing ſmitten in conſcience, was exhorted to ſeek mercy from God, and to hope therein, and all that it could do was)—*All is too late, all is too late*; meaning that all their good Exhortations were too late as to his caſe. So when faith is not, talk of what one will to ſupport and bear up, the diſtreſſed will cry out ſtill, all is too late, and to no purpoſe as to him.

Learn from hence how excellent a grace faith is, it over-ruleth all things: *Invincible we may be*, but un-aſſaulted we cannot be, ſaith *Seneca*. Aſſaults, how many do we meet withall in ſuch days as theſe are, and what a ſhield is that above all ſhields which maketh us invincible, not to be hurt by any aſſault from Man, or Devil; and ſuch a ſhield is faith. *All Nations compaſs me about, but in the Name of the Lord will I deſtroy them; they compaſs me about, yea they compaſs me about, but in the Name of the Lord will I deſtroy them, Pſal.* 18. 10, 11. And the Devil ſtruck in with all theſe, ſo he ſaith, *v.* 13.— *Thou haſt thruſt ſore at me that I might fall, but the Lord helped me.* Surely it is the Devil which thruſteth us, to make us fall. And yet againſt all Nations of Men, and againſt all Nations of Devils, Did *David* by faith ſtand? How excellent an Engin then is faith, and how invincible! when *Joab* fought with *Edom* in the Vally of Salt, he had a hard bout, as appears by the

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the *Psalm* which *David* made upon that occasion.—*Thou hast made the Earth to tremble, thou hast broken it, heal the breaches of it: thou hast shewed thy People hard things, thou hast made us drink the Wine of astonishment*; yet observe what faith saith, in the very next words, *Thou hast given a Banner to them that fear thee, that it may be displayed because of the truth, Selah; that thy beloved may be delivered, save with thy right hand.* Thou hast given a Banner, (1.) Thou certainly wilt give a Banner, because of the truth, the certain truth; so saith the Original, and means the Promises, saith *Ainsworth* upon this place. And these being certain, faith is still at a certainty, and seeth beyond all evil. 'Tis thought that our Parents in Paradise knew of the good Angel, but knew not of the fall of the bad, and so took that voice in the Serpent, to be the voice of a good Angel, and so were led by him, and fell about Noon, that being the eating time, and lay comfortless till Three of the Clock in the After-noon, which is called the cool of the day, and then were visited by God, and Christ revealed to them. We may have cheats put upon us in these days by Devils instead of Angels, and I fear we have too many of us; but faith heeds nothing but the certain truth, namely, the promises of God which are infallible, and so putteth no cheat upon any, nor maketh any ashamed.

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It may be diſtreſſed Perſons may lie longer diſconſolate than three Hours, and yet it may be no longer, for aſſoon as they believe they enter into reſt: this gives a viſion of Chriſt, and ſo of pardon, and of releaſe from diſtreſs certainly to follow, which is reſt, and ſo is indeed, an excellent Balſom for ſuch an unwholſome Climate as we here live in.

Learn likewiſe from hence the neceſſity of faith, without this we cannot pleaſe God, nor can we be pleaſed with God nor in God, but he will loath us, and we ſhall loath him and all his ways. He that cometh to God muſt believe that he is, and that he is a rewarder of all thoſe that diligently ſeek him. And he that muſt believe this, muſt have faith. Suppoſe that the Lord call to contend by Fire, burning and deſtroying, or by famine and drought, ſo great that it ſhould even ſeem to dry up the great deep, as the Prophet uſeth the ſpeech, *Amos 7.4.* Meaning, exceedingly ſcorch and wither, and kill all. Or ſuppoſe that not only Famine ſhould be, but the Sword alſo, yea as prevailing and as devouring a Sword as the Famin, and that God ſhould make that good againſt us, which *Job* ſaith of his condition, *Job 16. 11. God hath delivered me to the ungodly, and turned me over into the hand of the wicked; I was at eaſe, but he hath broken me aſunder, he hath alſo taken me by the Neck,* 3.

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and ſhaken me to pieces, and ſet me up for his mark. Verſ. 12. How neer ſuch things may be, God knoweth; and what then, when all is gone? What ſhall we, or what can we live by, but by faith? Then faith is as neceſſary to our Souls, as life to our Bodies, or as our Souls to our Bodies. *Elihu* was ſenſible that *Job* was full of complaints of his hard condition, but alas, ſaith he, Brutes and Beaſts when hard uſed, will cry and roar, but what is this of a godly Man? or what will the great God regard ſuch carriages? *By reaſon of the multitude of oppreſſions, they make the oppreſſed to cry, they cry out by reaſon of the Arm of the Mighty, but none ſaith where is God my Maker, which giveth Songs in the Night, who teacheth us more than the Beaſts*, that is, only to roar and cry out, when we are beaten and over-burden'd; he teacheth us to believe, and to expect Songs to be given in the darkeſt Night, *Job* 35. 9. The true ſtate and life of man, is not to be ſhaken with tumults and diſtreſſes, nor be lifted up with proſperity and eaſe, ſaid the Heathen, and what can poiſe, and even the Soul thus in all conditions but faith? by which we know how to abound, and how to want, how to be high when low, and how to be low when high; if faith have its perfect work, ſo will patience, and then the Soul is entire, and wanteth nothing, no though all the things of this World be wanting.

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Likewiſe we may learn from hence, that we are never gone and quite undone, till faith be gone. *For lo they lie in wait for my Soul, the mighty are gathered againſt me; they return at Evening, they make a noiſe like a Dog, and go round about the City, behold they belch out with their mouth, Swords are in their Lips, for who ſaith he doth hear? But thou O Lord ſhalt laugh at them, thou ſhalt have all the Heathen in deriſion, becauſe of his ſtrength will I wait upon thee, for God is my defence,* Pſal. 59. 9. *The God of my mercy ſhall prevent me. he ſhall let me ſee my deſire upon mine enemies.* Things were very bad indeed, when the wicked were at this height, that they could belch out any thing, and run every where as Dogs, and tear God and Man, and yet *David* was not quite ruined.— *Becauſe of thy ſtrength I will wait upon thee.* A believer is ſtrong enough, as long as God is ſtrong, and wiſe enough, as long as God is wiſe, and rich enough as long as God is rich, and lively enough as long as God lives. *Hanibal* offered himſelf, to make War with the *Romans* without an Army, ſaith *Seneca.* And truly a believer will himſelf make War with all enemies in the World, and without any Army, only by the ſtrength of God, and is never at a loſs for an Army, nor Counſel, nor Proviſions, but ſaith as that Father of believers, *God will provide, God will fight for you, and ye ſhall*

hold your peace, said *Moses* in a great ſtrait. *Cain* was not utterly loſt, when he had committed murder, for ſo had *David* done. But when he rejected the offer of grace, and deſired death as a deſpairing Creature. He had a moſt glorious offer of grace, *Gen.* 4. 7. *And if thou doſt well, ſhalt thou not be accepted? or certainly accepted, and though thou doſt not well, yet a ſin-offering lieth at the door*, ſo it ſhould be read ſaith a great Scholar, in the Languages of the Scripture. And this great offer of grace he deſpiſed, and ſo forſook his own Mercy, and deſired Death through a proud dogged ſpirit, having loſt the honour, which was given to *Abel*. *Now therefore let it be, that any one that findeth me may kill me.* So ſhould theſe words be read, ſaith the fame Author. And now and not till now, was *Cain* quite undone.

Dr. *Lightfoot.*

Uſe 2. This Doctrine in the next place may be for reproof; and it may be for reproof of unbelief upon any account whatſoever, ſeeing faith looks through all matters whatever. *As for the Jebuſite the Inhabitants of Jeruſalem, the Children of Iſrael could not drive them out, but they dwell there to this day*, Judg. 15. 63. *David* along while after drove them out. And why could not theſe lame and blind be driven out? It was their unbelief. The enemy had gotten a ſtrong Fort, and the advantage of that City *Jeruſalem*, and yet had they had faith they might have

have lookt thorow these Forts and Rocks of *Jerusalem*, and have conquer'd it, as they did *Jerico*, and other places as strong, by faith. Their sin was the same with *Rubens*, *Dan* and *Asher*. *Sisar*'s Host was great, and therefore they could not see through them, and over them. *For the divisions of Ruben there were great thoughts of heart. Gilead abode beyond Jordan, and why did Dan abide in Ships, Ashar continued on the Sea-shore, and abode in his breaches.* Judg. 5. 16, 17. Distresses are of several magnitudes but yet how great soever they be, faith should be such as to master them and look thorow them, but when it is not so, then men betake them to their selfish shifts, and every one is but for one. *Why did Ashar abide in* [*his breaches?*] 'Tis a grand evil of this time, every Man seeks his own, and stands with all he hath to make up his own breaches, but as to the publick and the common calamity of others, Who hath a Heart, or a Purse, or a Hand? which speaks plainly our unbelief, and that we do not see through the dark Clouds which are come upon us, but say in our hearts, as *David*, I shall one time or other surely perish by this and that great tryal, and these Sons of *Anack* are walled up to Heaven, and no dealing with them. *Necessity* (saith one of the Heathen) *maketh us more violent than valorous*. There are amongst us, through many necessities, many

violencies both inward and outward, ſpiritual and corporal, unto great hurt every way, but little true valour, that which flows from faith, which is that that doth buſineſs, as we have ſeen.

2. *Secondly*, This Scripture reproveth giving way to unbelief. We flatter our ſelves in our unbelief, as *Jona* in his paſſion, and in many caſes very deſperately, we think we do well to be unbelievers; whereas the greater the difficulties be, the more our duty is to believe. *Curſe ye Meros, curſe ye bitterly, that they came not out in a plunge to help the Lord againſt the mighty* Judg. 5. 23. If thou think ſome great tryal ſhall encounter thee, (ſaith *Seneca*) do not flinch, but comfort thy ſelf with this, that ſurely thy death and ſuffering is of ſome great importance. Great diſtreſs is no warrant for us to make great conſult with fleſh and blood, but great conſults with the promiſes, and with our own experiences, and to call much upon a cowardly and deceitful heart. *Why art thou caſt down O my Soul? hope in God:* for, I ſhall yet ſee better things than theſe. If unbelief were as profitable, as it is ſelf-pleaſing, and that it would further eſcapes out of diſtreſſes, one might through ſelf-love give way to it, as Men do to many gainful ſins; but it doth not this, but rather obſtructe capes as our Fathers unbelief in the Wilderneſs upon every occaſion,

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it cauſed God to ſwear againſt them, that they ſhould dye in the Wilderneſs. It is not the giving way to unbelief, but the exciting faith, what ever the difficulty be, that is the likely way to make eſcape. As *Caleb* and *Joſhua* ſaid, *We be well able to deal with them, for God is departed from them, and they are bread for us*, and this is called *following of God fully*, which God took well, and honoured them with eſcapes from all dangers, and they enjoyed the good Land. To this agrees that, *Pſal.* 37. 40. *And the Lord ſhall help them and deliver them, he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.* If giving way to unbelief in the leaſt, had been pleaſing to God, he would not have made the promiſe firſt to our Parents, before he came to pronounce the curſe upon them.

Now giving way to unbelief, conſiſts in two things, conſtruing all things in the worſt and hardeſt ſenſe; our own matters towards God, and God's matters towards us. I have been a ſtubborn rebellious wretch, and ſurely God will never have mercy upon me; Obſerve *Moſes* upon this theme. *Deſtroy not this People remember Abraham, Iſaac and Jacob, look not on the ſtubbornneſs of this People, nor to their wickedneſs, nor to their ſin, Deut* 9. 27. *Ne reſpicias ad duritiem*; the hardneſs, that is, the impenitency of this People, but thy Covenant with *Abra-*

him, And this is the great thing only to be eyed by poor guilty wretches. O sirs, such and such sins were nothing, if I could be humbled for them, but I am of a very hard heart. Be it so, yet should you believe in the word of promise, that is in that God which hath said he will give *a heart of flesh*. This People hath sinned, and they cannot repent, (saith *Moses*) do not therefore look upon them, for there is no loveliness in them but look upon thy promise to *Abraham* to be a God to him and to his Seed, and what cannot a God do to mend the heart of man? *Lamech* having made himself guilty of Polygamie, reflected upon the sin of *Cain*, as is thought, of which Loin he was, and confesses himself a far more guilty wretch than *Cain*, for that *Cain* had only slain one, and that only his body, but *Lamech* had destroyed many, soul and body, both by his evil example which now so generally was followed in the World, and a hastner of the worlds destruction, so that if *Cain* was to be avenged seven-fold for his sin, *Lamech* surely for his sin was to be avenged seventy times seven fold; this is the sense of this Scripture, as an able Expositor judgeth. Sure I am, that thus do poor guilty wretches please themselves, to look upon all their sins, in a very multiplying glass, and to see them greater than any others, and so conclude, that if such and such despaired, I have much

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more reaſon, and this is no other but giving way to unbelief. The *Jews* obſerve much, how the providence of God, complyed with the fire upon the Altar, that it never went out, they ſay that the Rain of Heaven, though never ſo great, never did put it out; ſo we ſhould much obſerve how the Lord by his Providence in his Word and Works, complies with the weakneſs of our faith, to ſtrengthen and to preſerve it, that it go not out, quite out; and not be ſeverely catching at every thing, to weaken and to deſtroy our faith, as if God's thoughts were as narrow as ours.

Secondly, Way is given to unbelief, when all wit and parts are uſed, to argue down faith *And the Angel of the Lord did wonderouſly, and Manoah and his Wife looked on. But the Angel of the Lord did no more appear to Manoah, nor to his Wife, then he knew it was an Angel of the Lord. And Manoah ſaid to his Wife we ſhall ſurely die, becauſe we have ſeen God*, Judg. 13. 19, 20. God ſometimes doth wonderouſly own us in all our ways, and holdeth up our hearts even by ſenſe, he is ſo for us in every thing. Another while he ſeems to be as much againſt us, and *Manoah* that did look on and ſee God do wonderouſly, ſeeth him no more; and now the improſperous Man concludes that he ſhall die. And juſt thus do many, when God upholds them not by ſenſe, but with-draws,

and seems to be as much against them as for them, then conclude surely, God is our Enemy and will destroy us, and all is naught. *Seneca* saith that there is no universal thunder: I may say so in morals. When God doth most against wicked Men, yet some things of kindness he doth, as we see in the example of *Pharaoh*; And so on the other hand, there is no universal Sun-shine: when God doth most for any Child of his, yet he shall have exercise and tryal enough one way or other; and therefore to argue when things do not run so stilly and calmly as they did, that therefore God doth not respect us, is to give way to unbelief. The people of *Israel* as they were espying out their way, met with many difficulties, *And they turn'd, and went up the way of Bashan, and Og the King of Bashan went out against them, and all his People. And the Lord said to Moses fear not, for I will deliver him into thine hand, and all his People, and thou shalt do to him as thou didst to Sihon King of the Amorites*, *Num.* 21. 33. 'Tis just thus spiritually; as a tempted Christian is spying out his way to Heaven, out starts some *Og*, some strong lust or Devil, and then is he ready to fear and despair, and mistrust all, and conclude all is naught, and will be worse and worse; which is arguing down faith from sense, and giving way to unbelief. The High Priest was train'd up against the day of expiation,

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to learn how to take up his handful of Incenſe, and lay it on the Altar, and ſo how to order himſelf in every thing, and was kept in a Room of purpoſe ſeparated with abſtinence; ſo ſhould you rather conſter, that you are training up to your Prieſtly work by your tryals, how to take up your handful of Incenſe, I mean the Promiſes, and lay them on the Altar, Chriſt, and ſo make a ſweet Saviour of reſt to God, and to your Souls.

That you may not upon any account give way to unbelief, know that you cannot do ſo and be innocent, that is, free from ſin in ſo doing. There are two things that are indiſpenſable duties as long as we live, and that is to wait on the Lord, and to keep his way, to which the bleſſing is certainly fixed, and no difficulty ſhall make it void. *The wicked watcheth the righteous, and ſeeketh to ſlay him, the Lord will not leave him in his hand, nor condemn him when he is judged.* What is the uſe to be made of this? read the next words. *Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the Land, when the wicked are cut off thou ſhalt ſee it, Pſal.* 37. 32, 33, 34. There are two parts in Religion, faith and obedience; that we walk in all Gods ways, and yet not reſt in this, but in Chriſt by faith; and this we ought in all weathers to do, and the good event of theſe, is certain. —— *God will exalt*

alt us to inherit the Land flowing with Milk and Hony. (*i.e.*) All good, God will give us a lift to the poſſeſſion of all that he hath promiſed. And therefore it is to deſtroy all Religion, and the recompence of reward too, to give way to unbelief. They that do not wait on the Lord, will ſurely not keep his way, and they that do not keep his way will not be exalted to inherit the good Land. Heatheniſme began at *Babel*; when the *Hebrew* Tongue was loſt, at the confuſion of Tongues only to one Family was God and Salvation preached. And when this was loſt, Religion was loſt with it, and all the Earth became ſtrangers to God, and ſo lay 2203 Years, till the gift of Tongues at *Zion* began to be given, to preach the Goſpel in every Language (we may in this Glaſs ſee our black face at this day.) So I may ſay, that all tranſgreſſion even unto Heatheniſme, begins at unbelief; What will not an unbeliever be drawn unto? and conſequently all miſery begins here too; and neither the one nor the other begin to be removed, till God begin to work faith in the Soul. And therefore I ſay again, and ſay ſome thing more than I did, you cannot give way to unbelief, and be innocent, you cannot give way to unbelief, but you give way to all ſin, and unto all miſery, See *Rom.* 11. 23. *And they ſhall be graffed in again, if they abide not ſtill in unbelief.*

Try

Try your ſelves therefore by this Point: Do you believe? Do you look thorow the dark matters of your condition? *And behold a Woman which was diſeaſed with an iſſue of blood Twelve Years, came behind Chriſt, and touched the Hem of his Garment, for ſhe ſaid within her ſelf, if I may but touch his Garment I ſhall be whole.* Mat. 7. 21. What talk within your ſelves have you, touching your diſtreſſes inward and outward wherein you are? If I could lean in the leaſt on this word of promiſe, ſurely I ſhould enter into reſt, ſurely I ſhou'd be made whole of this wickedneſs, and that Running Iſſue which hath run in my nature above Twelve Years without Cure. I will name only one Promiſe for inſtance. *Rom.* 11. 26 *And ſo all Iſrael ſhall be ſaved, as it is written, There ſhall come out of Zion the Deliverer, and ſhall turn away ungodlineſs from Jacob, for this is my Covenant with them when I ſhall take away their ſins.* What a deal of ſcarlet guilt is upon the Jew! And as for natural corruption, how wilfully blind, how ſtubborn in all their ſins! and yet the Apoſtle *Paul* by vertue of the Promiſe, looks thorow all, and ſeeth the condition of theſe forlorne ſinners a condition remediable that 'tis not *Immedicabile Vulnus*. Do you in your reading the Scriptures, make a ſtand at any promiſe, or durable word to your condition, and ſay within your ſelves, O that I could

but

but touch this Hem of Christ's Garment. If I could but believe in this word I should be whole, I should overcome such a sin which hath so oft overcome me, all my ungodliness both of guilt and filth would be turned away. Whilst *Simeon* the just lived, the Fire on the Altar ever burnt pleasantly, but when he dyed its force abated, saith the *Jewish* History. *Simon* the just was a great believer, and did Miracles, saith *Eusebius*, and very Holy and Heavenly. Where faith indeed is, that Heavenly Fire of love and zeal to God, will burn in the heart very bright and clear, according to that excellent speech of *David, I have hoped for thy Salvation, and do thy Commandement*, Psal. 119. 166. And as faith fails, so this Heavenly Fire on the Altar goes out, so a Mans skill and his conscience to please God dye both together.

2. *Secondly*, Are you able to look thorow outward troubles and difficulties, and dark matters, as they lye now in these and other Nations? Can you stand on your high places, and see now beyond this thick Cloud of the Pestilence and other evils that are upon us? Can you say, *O thou Enemy, destructions are come to a perpetual end*, or saith the margent, *The destructions of the Enemy are come to a perpetual end*, Psal. 9 6. *The wicked shall be turned into Hell, and all that forget God*, (there they will be quite out of the way)

---Their Cities hast thou destroyed.

For

For the needy ſhall not alway be forgotten, the expectation of the poor ſhall not periſh for ever, v. 17, 18. The Title of this Pſalm, is *Muth Labben*, the Death of ſome great Enemy, which *Ainſworth* ſaith to be Anti Chriſt. Anti-Chriſt is now more alive than ever in all the parts of Chriſtendom, he is a man of good eyes that now can ſee his death and downfall, and all his Cities, even *Rome* it ſelf, that great City which Ruleth the Nations. The firſt thing that dyed in the World was Chriſt in the offering of our firſt Parents, whoſe skins cloathed them. And the laſt that dyeth in the World will be Anti-Chriſt, who cloatheth himſelf in ſcarlet with the skins of the Saints. Hence was Chriſt called a Lamb, ſlain from the beginning; and therefore may Anti-Chriſt be called a Bear or Beaſt ſlain in the end of the World: But who ſeeth now in this dark and diſmal Hour, the death of this Monſter? I remember not long ſince, in the days of the great Armies, then we all talkt of the downfall of Anti-Chriſt; But, who ſeeth his downfall now? There is no Rain ſo great that watereth the Earth above ſo far, Ten Foot deep, ſaith the Naturaliſt. I think the ſtorms which have fallen of late in theſe parts, have ſoakt our Souls, and Bodies, and Eſtates, and all that is dear clear thorow, yea our faith, and all our graces, for we can ſcarce look through any thing well.

But

But when exhorted *to trust in the Lord at all times* as *David* saith, we are ready to say as the Princes of *Succoth* to *Gideon*, are *Zeba* and *Zalmunna* now in our hands, that we should do so and so, *Judg.* 8. 6. Who saith *Although the Fig Tree shall not blossom, neither fruit be in the Vines, though the labour of the Olive shall fail, and the Fields shall yield no meat, the Flocks shall be cut off from the Folds, and no Herd in the Stalls, yet will I rejoyce in the God of my Salvation* Hab. 3. 17, 18 Yet this is no more but the proper acts of faith.

If you say you do not thus believe, so as to look thorow dark conditions and things, neither spiritual nor temporal. Let me ask you do you not thus sometimes? No not at any time can I thus believe. *Elian* compares Tyrants to Swine, which if a Man but touch, they cry, thinking they shall be killed. Is it thus with you, when God doth but touch you in this and that? Do ye cry as if he meant to kill you in all? What do you do then in your trials? throw off all? *David* was not wont to do so, but when all things failed, to call upon his Soul to trust only in God *I will go in the strength of the Lord God I will make mention of thy righteousness, even of thine only and will hope continually and will yet praise thee more and more, Psal.* 71. 14, 15, 16. Whether the

God's

Gods be pleaſed or diſpleaſed. We muſt dye, ſaid one of the Heathen: ſo ſay I, whether God be pleaſed or diſpleaſed with us, (to ſpeak with reverence) we muſt believe, as the *Canaaniſh* Woman did, when Chriſt called her Dog, or elſe we ſinck and periſh.

Wherefore my laſt Uſe is to exhort you to ſeek this grace of faith, that you may be able to believe God, *becauſe of his own Word.* Job. 4. 41. And ſo to ſet your Seal to his Word and Works, and by this be able to eſpy light in darkneſs, which God is moſt ready to give. *Righteouſneſs ſhall go before him, and he ſhall ſet us in the way of his ſteps, Pſal.* 85. *ult.* Truth *ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven*: which words (ſurely) point at Chriſt and the Goſpel, by which God trains up ſinners to believe in him, to their Salvation in this World and in the World to come. God preached Chriſt to *Adam*, and taught him to take hold of him, to his temporal and eternal Salvation. *Adam* named his Wife *Eva*, or Life. And the promiſe is that we ſhall all (*i. e.*) *Jew* and *Gentile*, be taught of God to this thing, to glorifie the word of the Lord, that is, the eſſential word Chriſt, and the written word the Scriptures. God taught *Noah* to build the Ark, concerning which, *Uſe* 4.

one

one thing is moſt remarkable, that the Door into the Ark was in the loweſt ſtory, and ſo was under Water all the time of the Flood, which ſurely was done on purpoſe, to make and exerciſe faith purely in him which ſhut him in.

Seek faith in this height, which my Text and Doctrin ſpake of, (1) That you may be able in the greateſt darkneſs, to make light and ſight. The *Jews* in their daunces would ſay, Bleſſed be thou O my Youth, which haſt not ſhamed my old Age; and theſe were called Men of Performances. Others would ſay, Bleſſed be thou my old Age, which haſt gain-ſaid my Youth, and theſe were called Men of repentance. Both would ſay, Bleſſed is he that hath not ſin'd, and he that hath ſinn'd and is pardoned. Seek ſuch a faith, that thus you may ſet cauſe to bleſs God in every condition, in Youth, in Age, in ſickneſs, in health, when down, and when riſen again; when you do not ſin, and when you do ſin, as being able to apprehend Chriſt and your pardon. *Bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſin is pardoned, bleſſed is he to whom the Lord will not impute ſin, ſurely his Salvation is neer them that fear him, that glory may dwell in our Land, mercy and truth are met together, righteouſneſs and peace have kiſſed each other, Pſal.* 58. 9, 10.

Why

What this kissing of Righteousness and Peace means, you may see, *Vers.* 2. *Thou hast forgiven the iniquity of thy People, thou hast cover'd all their sin, Selah.* The Psalmist by faith saw peace in Heaven towards the Lords People, and that peace. (*i. e.*) All good should be on Earth to them also, which keeps the heart in a ready chearful frame to serve God, and to bless him in every state, and therefore such a faith should be sought for.

Watch to preserve your faith, who have 3.
this grace of graces. How careful we are to preserve our eyes, and much more to preserve our lives. Faith is your best eyes, by which you are able to look out of every hill into Heaven; and faith is your best life, by this we live spiritually, and by this we have all the joy of our life, that is worth any thing. He that never saw the rejoyceing of drawing of Water, never saw joy in all his life, saith the *Jewes*; so he that never saw the joy of faith, which is called *unspeakable and full of glory*, never saw joy in all his life; and therefore you that have this faith, and the great and unspeakable benefit of it, preserve it all you can, and make no shipwrack of faith and conscience, and there you save all, though you lose all beside. Hence it is that *David* begs that God would *draw out his loving kindness to them*

that knew him, and his righteousness to the upright in heart, with thee is the Fountain of Life, and in thy light we shall see light, Psal. 36. 9, 10. By which, he means that God would more reveal Christ to him in his word and works, for the better establishing of every grace; and thus let us pass all our days, that in his light we may see light, and have our faith and integrity preserved, for they live and dye together. He that did bring the World by the Flood in to its first *Chaos*, covered all with VVater, he can and is ready to bring our fallen state, by Christ (the greatest piece of which is unbelief) to some degree of restoration, and bear up the Pillars thereof, faith and every grace, and all by his own hand. And he that enabled *Noah* in Seven Days to furnish the Ark with all Creatures for a whole Year, both for nourishment and for sacrifice, to weather it in all that dark time, he can quickly inable us to store our Souls in this dark day with every grace, to weather well this evil time, and to stand compleat in all the will of God.

(1) The Motives which may be used are these, your own matters are or may be suddenly very dark, most Mens sun claps in, in this hour, and every one either in point of estate or liberty, or life, begineth to walk in the Vally of the shadow of Death; it would be

be well now in ſuch times, to have ſuch a frame of ſpirit to keep up, and to fear none ill, to be able to ſay, as *David*, *The Lord is my light, and my Salvation, whom ſhall I fear, the Lord is the ſtrength of my life, of whom ſhall I be afraid, though an Hoſt encamp againſt me, my heart ſhall not fear, though War ſhould riſe againſt me, in this will I be confident, for in time of trouble he ſhall hide me in his Pavilion, in the ſecret of his Tabernacle ſhall he hide me, and now ſhall my head be lifted up above mine enemies round about*, *Pſal.* 27. 1, 2, 3 Many Clouds are up, and more ſtill ariſing, and ſome are already over-ſhadowing you; Would it not be well if you were able indeed to ſay thus? Though War ſhould be, though Famine, though Peſtilence, though Impriſonment, Baniſhment, yet in all theſe will I be confident, over theſe ſhall I be a Conqueror, for in the times of theſe troubles, the Lord will hide me, and it may be now, as dark and as diſmal as things look, ſhall my head be lifted up above all mine enemies round about: God promiſed (after the Flood was over) that Day and Night ſhould no more ceaſe; *Gen.* 8 22. which intimateth, ſaith one upon that place, that during the Forty Days Rain which made the Flood, that the Day was as it were ceaſed and turned into Night by the great and thick Clouds, and Tempeſts which were all over the World (and

Clouds and Darkneſs are uſually joyned together, in the Scripture-phraſe.) Our Day through many Clouds and Storms is very dark, eſpecially to ſome, and yet the Day may more ceaſe, and become univerſally dark, that what it is to any one at this Hour for calamity, that it may be univerſally in one ſenſe or another. And when things are thus univerſally dark, that every ones day is ceaſed, it will look like a Doomſday indeed; and if you cannot look thorow the Clouds of your condition now, How will ye do then? If ye cannot run with the Foot, how will ye run with the Horſe? The *Jews* hold, that ſuch as made not uſe of the Flood, but continued in their unbelief, were puniſhed with ſcalding Water in *Gehinnom*; And ſurely they that make not uſe of preſent Clouds and Storms upon their condition, to get faith to wreſtle well with theſe, and to fit them for worſe, will be ſcalded indeed with thoſe Waters, which yet may overflow us. The wo Trumpets are for the Idolatry of the Chriſtian Empire.

2. As our own Perſonal matters are dark: ſo are the matters of the Chriſtian World, dark in moſt parts, though not ſo generally and univerſally, as they may be. I will give you two Scriptures to expreſs my ſelf in, in this matter. The one is, *Amos* 5.12,13,14.

For

For I know your manifold transgressions, and your mighty sins, they afflict the just, they take bribes, they turn aside the poor in the Gate from their right, therefore the prudent shall keep silence, for it is an evil time, hate the evil and love the good, establish judgment in the Gate, it may be the Lord God of Hosts will be gracious to the remnant of Joseph. Sins are now in the Christian World mighty and manifold, oppressions of the just (surely) were never greater, and yet must be silent, must not Petition nor complain; and all this is done *Ex animo*, heartily, yea with great malice and rage, that reacheth up to Heaven. God's wrath and rage is so provoked by this, as we feel at this day, that it is doubtful who of us will escape, when he shall go on in his judgments for these things. *Therefore thus saith the Lord, wailing shall be in all Streets, and they shall say in all the High-ways, alas, alas, and they shall use the Husband-man to mourning, and all Vineyards shall mourn, hate the evil, &c. It may be the Lord God will be gracious to the remnant of Joseph.* Sinners are so mighty in the Christian World, and so many, and repentance and faith so rare and scarce, *hating the evil, and loving the good, &c.* That judgments when they further come, Famin, Pestilence, Sword, surely they will sweep clean, that we shall have cause to use the Prophets phrase, *Wailing shall be in all Streets, and*

they shall say in all the High-ways, alas, alas, and it may be some of us shall escape. If such as have most faith, be brought to their may be, by reason of such general calamity, what will they be brought to who are wholly destitute of faith, when such Floods overflow? The other Scripture to set out the state of the Christian World at this day, is, Rev. 13. 6, 7. *And he opened his mouth in blasphemy against God, to blaspheme his Name and his Tabernacle, and them which dwell in Heaven; and it was given unto him to make War with the Saints, and to overcome them, and power was given him over all Kindreds, and Tongues, and Nations; and all shall worship him whose Names are not written in the Book of Life.* The Anti-Christian world is at these heights of sin, blaspheming the matters and People of God, and at Warre with them, shedding their blood, and their successe it seems will be generaly, power will be given them over all Kindreds, Tongues and Nations; and then when there is no Nation to flee to under Heaven, when the Earth, and the Sea, and the dry Land (*i e.*) all places and corners of the World shall be shaken, what need will there be of faith to flee to God. *In the Generations, when the Son of David cometh* (say the *Jewes*) *the Scholars of the wise shall be rare, and as for the rest of the People their eyes shall fail for sorrow, and grief, and great afflictions, and*

fear

four decrees shall be so renewed, that before the first is ended, the second shall come. Saith others of them, *In the week of Years, in the which the Son of David shall come,* the first year, that shall be fulfilled, to wit, *I rained upon one City, and not upon another.* Amos 4. In the second year, *The arrows of Famine shall be abroad:* In the third year, *the Famine shall be so great, that Men, Women, and Children, yea good and godly Men shall die, &c.* I do not make this as Scripture, but as I see a congruity in them to the Scriptures, they are not be slighted. Now what of all this is approaching upon the Christian World, and at the Door, I know not; sure I am, faith, yea the faith of *David* in my Text, against such a dark hour, would do well.

Thirdly, Get faith, this faith I am treating of, or else you will be of little or no use, one to another. When *Senacherib* came into *Judea*, *Hezekiah* sets Captains of War over the People. *And gathered them together to him in the Gate of the City, and spake comfortably to them, saying, Be strong and courageous, be not afraid, nor dismay'd for the King of Assyria, nor for all the Multitude that is with him, for there be more with us than with him. with him is an arm of flesh, but with us is the Lord our God, to help us and to fight our Battel. And the People rested*

themſelves upon the words of Hezekiah King of Juda. 2 *Chro.* 32. 6, 7. How wonderful uſeful was *Hezekiah* by his faith, to the whole Nation in that ſtrait! He put a freſh life and ſoul into them: had he ſunk, they had all ſunk with him, and ſo the enemy and the wrath of God had juſtly preyed upon them all. The *Arabians*, if their King be ſick, all fain themſelves ſick too, as *Homines ad ſervitutem parati*, ſaith the Hiſtorian. When Perſons in place are ſick of unbelief, of a faint weak ſpirit in difficult matters, all about them, more than fain themſelves ſick too, they are ſo in earneſt, and more down than aſhes. And truly ones uſe loſt, is more than the loſs of ones life. What a dead living Man is a uſeleſs Man! and yet ſo ſhall we be, unleſs we get the faith of this Scripture I am upon in ſome meaſure, and the faith of this evil time wherein we live. The evil ſpies made the hearts of the People to melt. The *Levites* which kept the Doors were to try the offerings, and God will try every Man by his offerings, that is, by his uſe.

Queſt. *If you now ask me, How ſhall I obtain ſuch a faith?*

A. I anſwer, It is the proper adjunct of ſuch a ſtate, a renewed ſtate. *The eyes of the Lord are on ſuch as fear him, on them that hope in his mercy,* Pſal 33.18. The Pome-citron grows

grows beſides all waters, and the taſt of the wood, is like the taſt of the fruit, ſaith the Naturaliſt. But I cannot ſay ſo of faith, of this faith that I am upon, that it growes in every ſoul, though almoſt every one will pretend to it. This Flower growes in a Garden of Flowers, in a ſtate renewed in knowledge, in repentance, in wounds healed. *Depart from me ye workers of iniquity, for the Lord hath heard the voice of my weeping*, *Pſal.* 6. 8. One clearcs his eyes, to make this excellent eye-ſight by contrite weeping.

2. There is a peculiar inſtruction from the Lord, to learn this myſtery of faith, and of believing in all caſes. When *Iſaiah* ſaw his own ſin, and the Peoples, his heart ſank, *Woe is me, for I am undone, ſaith the margent, cut off, then there flew one of the Seraphims to him, having a live Coal in his hand, which he had taken from the Altar, and he laid it on my mouth, and ſaid this hath touched thy Lips, and thine iniquity is taken away, and thy ſin is purged*, *Iſa.* 6. 8, 9. How helpful the Angels may be to others in ſuch matters I cannot tell. Conſult *Iſa.* 8 18 and peruſe the *Dutch* Notes upon theſe words.—*Behold I and the Children which thou haſt given me.* The true Emanuel, Chriſt, ſpeaketh to the Prophet in theſe words, and comforts him in his ſuffering by his own example, and ſo all God's Children who are

all

all lyable to like troubles. So that we are to apprehend that Christ is ready in strong tryals, to give us strong instruction, and to comfort us with the same comforts, wherewith he himself, and God's Children in every Age, have been comforted, though this may be to some more, and to some less, as Christ pleaseth. I saw by Night, and behold a Man riding upon a red Horse, and he stood among the Myrtles in the bottom, *Zech.* 1 8. This phrase, *I saw by night*, signifieth (saith Interpreters) that they saw their restauration, but it was but darkly, and it was by the help of him that appeared among the Myrtles in the bottom, which was Christ.

Finally, By the wickedness of the wicked, the People of God get up to this height of believing, to look through all the dark Clouds of their condition. *Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their Land, but for the wickedness of these Nations, doth the Lord thy God drive them out before thee, and that he may perform the word which he sware to thy Father Abraham, Isaac, and Jacob*, 9. 5. That which is the reason of God's doing a thing, may be the reason of our faith and hope, that it shall be done. Now the very notorious wickedness of the wicked, is the reason why he cuts them off, and puts others in their place, and therefore from the wickedness

ednes of the wicked, may faith be strengthned, and helped to see their overthrow, and consequently the escape of the godly, *Hezekia* his escape, and the downfall of the enemy *Senacherib*, by this very thing, namely by their wickedness, their great outrage and blasphemy, and malice against God, his People, and worship at *Jerusalem*. *And they spake against the God of Jerusalem, as against the Gods of the People of the Earth, which were the work of the hands of Men. For this cause Hezekia the King, and the Prophet Isaiah prayed and cryed to Heaven, and the Lord sent an Angel and cut them off.* 2 *Chro.* 32. 19. 20. 'Tis good History to compare with this, 1 *Maccabes* 7. 41. *Nicanor* carryed himself against the Lord and his People, as *Senacherib*, and abused the Priests of the Lord, and laughed at all their worship, and threatned, that if they did not deliver *Judas Maccabeus* into his hands, and all his Host, he would destroy the People, and Priests and all the People. And by his height of wickedness, the poor *Jewes*, saw his fall, and went to God by prayer, and urged the story of *Senacherib* to him, saying, *O Lord when they that were sent from the King of Assyria blasphemed, thine Angell went out and smote an hundred four-score and five thousand of them: even so destroy thou this Host this day, that the rest may know that he hath spoken blasphemously against thy Sanctuary.*

Mary, and judge thou him according to his wickedness. And as they prayed, so God did destroy them all, and they smote off *Nicanor's* Head and right hand, and hanged them up towards *Jerusalem.* So let all thine Enemies perish, O God, and so let all thy People learn to pray, and to believe.

Amen.

FINIS.

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ERRATA.

PAge 2. & 3. for *that*, read *if*. p. 6. *that*, f. *if*. p. 9. *Lord* f. *law*. p. 18. *moſt liberal*, f. *moſt to be*. p. 19. *Root*, f. *roof*. p. 22. *ſign*, f. *ſight*. p. 24. *roots* f. *rock*. p. 26. *hill* f. *hell*. p. 27. *ſo* f. *to*. c. *theirs* f. *others*. p. 37. *threw* f. *throwes*. p. 64. *with* f. *wiſe*. p. 74. *ſoon* f. *ſoare*. p. 81. *willing* f. *killing*. p. 81. *our* f. *them*. p. 104. *wonder* f. *words*. p. 104. *word* f. *Lord*. p. 105. *of* f. *if*. p. 120. *Teolin* f. *Leolin*. p. 126. *max* f. *more*. p. 126. *beſt* f. *left*. p. 130. *our* f. *the*. p. 138. *max* f. *mammon*. p. 140. *fetcheth* f. *ſetteth*. p. 146. & 147. *Haman* f. *Heman*. p. 148. *Sidom* f. *Sodom*. p. 153. *To ammi* f. *Lo ammi*. p. 153. *ſo* f. *lo*. p. 154. *beſt* f. *but*. p. 157. *afflictions* f. *afflictions*. p. 158. *bitten* f. *bitters*. p. 159. *flat* f. *ſlote*. p. 160. *diſcovered* f. *diſcord*. p. 168. *preſerved* f. *preſerved*. p. 178. *willing* f. *rebelling*. p. 180. *Book* f. *Brook*. p. 187. *rain* f. *men*. p. 187. *ever* f. *even*. p. 190. *Pethaiia* f. *Pethahiah*. p. 190. *occaſions* f. *accuſations*. p. 195. *Saviour* f. *ſavour*. p. 207. *Job* f. *John*. p. 223. *hill* f. *hell*. p. 225. *ex anima* f. *ex animo*.

Then for *there*, and *when* for *where* are frequently and mutually miſtaken by the *Printer*, which the *Reader* is deſired to rectify as he meets it.